# THE

# PALESTINE EXPLORATION FUND

## NOTES AND NEWS.

We are now enabled to publish the interesting and valuable Report of the Anniversary Meeting of the Society, which was held on the 22nd of June last year. The various speakers fully brought out the importance of the work already done, and the nature of the work which remains to be done. The summary of the whole of the speeches may be thus stated:—(1) We must publish what we have in our hands. (2) We must lose no opportunity of making fresh researches, and especially excavations. (3) We must follow up lines already opened up.

We have received two packets from Herr Schumacher, the first of which, on various discoveries about Acre, we publish in this number. It will be at once remarked how extraordinarily full of antiquities must be this country when at every turn of the spade something is laid bare, either a tomb, or a mosaic pavement, or an aqueduct. Herr Schumacher has promised to keep us informed at regular intervals of everything which is found in the country. We hope to organise a similarly regular correspondence in Jerusalem itself.

The other packet received from Herr Schumacher gives an account of a recent visit to the Plain of Esdraelon and the shores of the Sea of Tiberias. He confirms the discovery made eighteen years ago by Mr. John Macgregor of the existence of crocodiles in Palestine, having actually seen one. He thinks, however, that there are very few left. He gives a new instance of the daily destruction of the old monuments—very soon nothing will be left of all the old ruins except the plans and drawings in the "Survey of Western Palestine." He has found the Jewish cemetery of Tiberias, and has surveyed the extensive ruins of Kusr Bint el Melek, most of which were hidden when Colonel Kitchener visited the place in 1877.

Another and a totally unexpected example of wanton destruction is reported by Mr. Greville John Chester. He writes from Ladikiyeh (Nov. 26, 1886):—

"The walls of Antioch were regarded as perhaps the very finest specimen extant of ancient crusading fortification. Ascending from the Orontes nearly

perpendicularly to the summit of the beetling heights of Mount Silpius, leaping from crag to crag, joining deep ravines, and enclosing a space of some seven miles, they might be deemed an eighth wonder of the world.

"Now all this is a thing of the past. Within the last few years the hand of the spoiler has been at work, and the whole of the walls and towers are in process of destruction. Every one who wants a hewn stone goes to the ancient walls for it, as the Turkish authorities make no sign of prohibiting the spoliation.

"Lord Stratford de Redcliffe saved the Byzantine walls of Constantinople, which a late Sultan had given to his mother to sell as building materials. Cannot Sir E. White be instructed to save what remains of the grander walls of Antioch, which are still more magnificent, and which have a more than artistic and antiquarian interest as relics of the City where 'the disciples were first called Christians'?"

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M. Clermont-Ganneau calls attention to another verification of a theory put forth by himself eleven years ago in a memoir published by the Académie des Inscriptions et Belles Lettres. He then pointed out that the Semitic name corresponding to Hippos (with reference to Hippos of the Decapolis) would be *Sousitha*, which in turn corresponded with the Arabic word *Sousya*, applied by them to a locality not far from the Sea of Tiberias, and he suggested that the word should be looked for, and the place when found examined.

This is exactly what has been done. Herr Schumacher has found in the Jaulân the very name, Sousya or Susyeh, with extensive ruins, in which he sees the ancient site of Hippos.

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The "Notes on Arabia Petræa, and the Country between Egypt and Palestine," were made by Sir Charles Warren during the journey in search of Professor Palmer's murderers.

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Professor Hayter Lewis points out a remarkable confirmation from the "Travels of Mukaddasi," recently published by the Palestine Pilgrims' Text Society, of the description given by Procopius of the great Church of St. Mary, built by command of Justinian.

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The programme for next year's work is contained in a circular, called "Last Year and This," which will be sent to every subscriber. Additional copies will be sent for distribution if required.

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The very remarkable capital of white marble found in the Temple Area has been drawn by Mr. W. S. Weatherley, and has been engraved for the present number of the *Quarterly Statement*. A drawing of it has already appeared in the *Illustrated London News*.

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The "Memoirs of Twenty-One Years' Work" is now in its third thousand. Subscribers *are earnestly requested to use this book as a means of showing what the work has been, and what remains to be done.* Copies are given to every

subscriber who wishes to have one, and additional copies can be procured at a great reduction in the price, *by subscribers only*, by writing to the central office.

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The Palestine Pilgrims' Text Society propose to issue in the course of next year—

1. The Bordeaux Pilgrim.
2. Arculfus de Locis Sanctis.
3. La Citez de Jherusalem.
4. The Travels of the Russian Abbot Daniel.

The works already issued are—

1. Antoninus Martyr.
2. Sancta Paula.
3. Procopius.
4. El Mukaddasi.

The subscription is one guinea. New members can have copies of works published in previous years at a reduced rate. Members are requested to forward their subscriptions to the Hon. Secretary at the beginning of the year.

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Will all the subscribers to the Palestine Fund remember—(1) that it helps the Committee very much if subscriptions are paid in January? (2) Next, that it saves a great deal of trouble if they are paid to Coutts & Co. direct by a Banker's order? and (3) That whenever they are due it saves a great deal of labour if they are paid without waiting for a reminder? The clerical staff of the Society is small, and it is greatly desired not to increase the management expenses, and not to overburden the work of the office.

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The following books are now published uniform in size and appearance :— Conder's "Tent Work"; Conder's "Heth and Moab"; Schumacher's "Across the Jordan"; "The Memoirs of Twenty-One Years' Work." Conder's "Syrian Stone Lore" will also be added to the list. Subscribers can have the whole set, together with Hull's "Mount Seir," for 25*s*. carriage free.

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The long-promised List of Old Testament Names has been at length finished, and is to be printed at once. Mr. Armstrong has also prepared a new list of photographs arranged alphabetically according to those Bible names which are illustrated by photographs. This list is also in the printer's hands, and will be ready before the end of January. Those who wish for a copy of either may send in their names.

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Mr. G. E. Stewardson, Assistant-Secretary of the British Association, has completed the great Index for the "Survey of Western Palestine." It is hoped to get this ready in the course of the next three months. A circular on the subject will be sent to every one who possesses the great work of the Society.

The income of the Society, from October 8th, 1886, to December 12th, 1886, inclusive, was—from subscriptions and donations, £120 18*s.* 6*d.*; from all sources, £365 12*s.* 11*d.* The expenditure during the same period was £450 19*s.* On December 21st the balance in the Banks was £3 45 18*s.* 9*d.*

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Subscribers who do not receive the *Quarterly Statement* regularly, are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

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While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

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The only authorised lecturers for the Society are—

(1) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects:—
The Survey of Western Palestine, as illustrating Bible History.
Palestine East of the Jordan.
The Jerusalem Excavations.
A Restoration of Ancient Jerusalem. Illustrated by original photographs shown as "dissolving views."

(2) The Rev. James King, Vicar of St. Mary's, Berwick. His subjects are as follows:—
The Survey of Western Palestine.
Jerusalem.
The Hittites.
The Moabite Stone and other monuments.

(3) The Rev. James Neil, formerly Incumbent of Christ Church, Jerusalem.

(4) The Rev. George St. Clair, Bristol Road, Birmingham, has resumed his Lectures for the Society. His arrangements, however, will not probably permit him to give any lectures during the months of February and March.

# TWENTY-FIRST ANNIVERSARY MEETING.

The Twenty-first Anniversary Meeting of the Palestine Exploration Fund was held in the Theatre of the Royal Institution, Albemarle Street, on Tuesday, June 22nd, at 3 p.m. His Grace the Archbishop of York, President of the Society, presided, and was supported by Mr. James Glaisher, F.R.S., Chairman of the Executive Committee; Colonel Sir Charles Wilson, K.C.B., F.R.S.; Captain Conder, R.E.; the Rev. Canon Tristram, LL.D.; the Rev. C. D. Ginsburg, LL.D.; Sir George Grove, LL.D.; Mr. John MacGregor, and Professor Hayter Lewis.

The Secretary, Mr. Walter Besant, M.A., read letters from gentlemen who were unable to attend, among them being H.R.H. Prince Albert Victor, H.R.H. the Duke of Connaught, who sent a donation of £20, the Duke of Northumberland, Viscount Sidmouth, Sir Henry Rawlinson, Colonel Sir Charles Warren, G.C.B., Mr. Amhurst Tyssen-Amherst, who sent a donation of £21, Mr. Samuel Morley, and Mr. Walter Morrison, the Hon. Treasurer of the Society.

The Chairman then said: Ladies and gentlemen,—On the 22nd June, 1865, I had the honour of presiding in Willis's Rooms at the first meeting for the inauguration of this Society. It was thought appropriate that, at the completion of twenty-one years, we should meet again, and I am still spared to act as the Chairman, and a good many officers of the Society are still in full vigour and activity, and we wish on this occasion to give a short account of our stewardship in this matter, and to state whether we have or have not fulfilled the purpose for which we were appointed. I think when you shall have heard all of the speakers—for my own task is so general that you should not rest upon what I shall say—you will come to the conclusion that we have not ill or inefficiently fulfilled the purpose for which we were formed. I will remind you of one or two circumstances connected with the formation. First, we are not a religious Society. We are a Society in which we trust that every religious person takes an interest; but it was essential for our work, which is of a purely scientific character, that we should not hoist the banner of any religious body or fraternity whatsoever. We also, as another principle, pledged ourselves that our scheme of work should be carried out on purely scientific principles —that is to say, we should not merely send out travellers who should describe to us scenes and places which have been visited and described many times before, but we should submit all observations to critical scientific tests, and record them as a contribution to the science of the subject. I think that some may be of opinion that in the beginning we were rather too rigorous in this respect, for we seem to have forbidden our agents to hazard any opinion of any kind whatsoever, and instructed

them merely to record the dry facts. I do not see why, if the Society is pledged to a scientific basis, its agents should not be allowed to make, in addition to their scientific results, such suggestions as they may think it right to make ; in fact, we began so to proceed soon after the commencement of our operations, and you will find in the Quarterly Journals and the other publications of the Society that we have not shut the mouths of our agents so as to prevent them from giving their opinions in a matter where a prudent suggestion may possibly become the foundation for scientific research. There was another principle—which was, that we should abstain, as far as possible, from controversy, and that, I think it will be allowed, we have fairly done. These were the three fundamental principles or laws of the Society. Now the sums entrusted to our care have been considerable. I think they amount in the aggregate to about £66,000, spread over the whole twenty-one years. £66,000 to be spent in the survey and examination of one small country is certainly a considerable sum from one point of view. From another point of view, it is rather a disappointing sum. I confess that I should have been glad if the persons who take so much interest in the Holy Land—for I deny, if I may do so, the remark made in one of the letters read by our Secretary, that this is a subject which excites little interest ; I think these persons might have taken a more personal interest, and they might not have said, "We will leave it to others to do, believing that it will be a very good thing when done ;" but rather, "A little contribution will help this Society to complete its arduous work, and that contribution we shall assist to send." Now, when we first assembled, we made rather light of our work—at least some of us did so—and I suppose nobody dreamed that the work of examining Palestine from end to end would have taken twenty-one years, and then we should have to come forward and say we wanted yet a few years more. I remember saying that we, the English people, by our circulation of the Bible, had virtually made our own the subject of the History of Palestine ; that no nation could compare with us in the activity we showed in the distribution of Holy Scripture, and, I added, the land is given over to us, and we propose to go in and possess it. Those were rather startling words, which have been somewhat lessened by the event. But the history of Palestine is mostly subterranean, and certainly the history of Jerusalem is evidently so. You will see the difficulties that surrounded us. One speaker in the room appealed to our feelings and said, "Would we in London consent to an officer of the Society burrowing twenty feet below the basement of our house, and what should we feel towards that Society if we had not adequate assurance as to our foundations ?" Something is wanting still to our knowledge of the foundations of the Temple. That something we know now how to pursue. We shall be able to secure it ; but it will in some measure account for the slowness of our operations that our knowledge has to be sought deep under ground by burrowings and excavations, and by driving shafts under inhabited parts of the city. Now, twenty-one years is a very long time, and a great deal has happened during the twenty-one years. I should like to give you a little fact which

will enable you to measure it—for these great intervals of time require a little help. We were to be favoured to-day with the presence of the Royal Prince who is now, however, at the last moment unable to come. But in a book which he and his brother have recently given us, "The Cruise of the Bacchante," we read: "We went into the Syrian chapel and the rock-cut tombs called those of Joseph of Arimathea and Nicodemus. Here Captain Conder, with a candle in his hand, electrified us by saying in a low impressive voice, 'I believe these to be the royal tombs of the Kings of Judah; and this is the one in which Solomon reposed below the others, as Josephus describes.'" Now the writer of that was a boy of a year old at the time that the Society was founded, and now he is met by the agents of this Society; he is able to take a part in Palestine exploration for himself, and his observations and reflections do great credit to him; and Captain Conder, who is here to-day (applause), was there to give him instructions on the subject, and Sir Charles Wilson took him to the tomb rock. The Society is old enough now to have seen him grow into a ripe manhood, and showing a great activity, a precocious activity, I might almost say, in the task of acting as an observant and careful traveller. (Applause.) We have done good if we have educated people in this way, and we must have educated many and many a traveller in the same way, who have never acknowledged what we have done. I should like to point out that during these twenty-one years a great many things have happened which have directed attention more and more to the subject of Biblical archæology. In the first place, the "Speaker's Commentary," with which I had something to do, was projected at the same time and has been since carried to its completion, and very largely circulated. In the second place, the School of Theologians at Cambridge, of which I should like to take Bishop Lightfoot as an example, have been most industrious during these twenty-one years. Then there is the Cambridge Bible for schools, and the Cambridge Greek Testament for schools, and all these things pass into the houses of the people, and to every one of these books we may think we have, at least, been trying to do a good service: we may go further and say we have done good service. (Applause.) There is also a Handbook to the Bible by Captain Conder, and I think no reader of the Bible ought to fail to put it at once upon his shelves, unless he has got it there already. We have, therefore, been taking a great and active part in the growth of knowledge in the Holy Scripture, and whilst we have, as a Society, done nothing to sever ourselves as one religious body from another, the net results must undoubtedly have been to create a much greater interest the in subject of Holy Scripture, and to increase the number of those who love their Bible because they begin to understand it. (Applause.) We have not come here to-day merely to converse about these high subjects; there is something yet to be done. But, before I proceed to that, I should like to say a word or two upon the subject of those whom we have lost. I don't know that I could really do it better than by quoting a few lines from this book called "Twenty-one Years' Work in the Holy Land," and I will mention that the book, only published to-day, will be at the service

of any subscriber to the Palestine Exploration Fund who may wish to have a copy. On this one solemn page we read: "Amongst those who have actually worked for the Society in the field, we have lost three—Mr. Charles F. Tyrwhitt Drake, the first of these, who died exhausted by fever and asthma in June, 1874, at the early age of twenty-eight, at the time when his knowledge of the country and the people, with a daily increasing grasp of the problems awaiting solution, made him of the greatest service to the Society's work; the second, Professor Edward Henry Palmer, was taken from the world by the tragic fate which is still in everybody's memory —his loss is one which can never be replaced; the third is the late Rev. F. W. Holland, Vicar of Evesham, who had made the Sinai Peninsula his own field of study. It was he who carried out the project of surveying the Peninsula, which was executed by Sir Charles Wilson in the year 1869. He visited the country six times. Up to the date of his death, which was in the year 1879, he acted with Sir George Grove as an Honorary Secretary of the Society." We are old enough, not only to number active agents among us, but to have a small roll of martyrs to this great scientific cause. I wish to say a word as to the future. Sir Charles Warren has very important duties elsewhere, and he is unable, on account of those duties, to be with us to-day. Sir Charles Warren it was who projected and determined upon this survey of Western Palestine, which has been happily accomplished. I don't know whether all who are in the room—perhaps the ladies have not, at all events—have paid attention to the difference which a triangulated survey makes in our knowledge. It is a particular method for giving the space within a given triangular area from whence another triangular area is surveyed, and so on to the end, started at what is called the base line. We have many volumes of picturesque travels in Palestine; but the moment we get a perfectly accurate survey we have an accurate map, and from that time all the scattered notes of travellers can be put into their exact and proper place, and not be treated as the mere story of a traveller in his excursions through the Holy Land. We have a perfect Survey of Western Palestine completed, prepared for the press, and published; and we have in our pockets a Survey of Eastern Palestine, and when we are able to publish that, then our work will have received its crown and completion—accurate knowledge of the whole of Palestine is secured. I do not say that then there is no further room for the picturesque remarks of the traveller, but going with such a map in his hand, he will be able to bring to an accurate point every observation he takes, and the result will be that his travels will be of very much greater use to those who shall go after him. (Applause.) We have done a great deal of the survey of the Temple area; we have reduced to the verge of death a good many theories; we have at least shown that our scientific researches must be carried somewhat further. I do not know that, when we met in 1865, any one person in the room ventured to say—"We will not rest until we have a survey of Palestine as accurate as the English survey carried on by the proper department, which gives us maps of six inches to the mile and an inch to the mile."

It grew upon us, and Sir Charles Warren hammered at it more than any one. Now I am not bound in the least to be non-theological, and if I, in conclusion, speak for a moment on matters theological, I am quite sure that, in such an audience as this, I shall be forgiven. (Applause.) What I have to say is this—and I say it with great thankfulness—we have during twenty-one years been engaged in the survey of a distant land, and nothing but religious interest has carried us there and sustained us there. There are of course antiquarian reasons. Englishmen would go to any country if they knew there were difficulties almost too great to be surmounted; but we have gone there and been assisted by the Government and by the patronage of Her Majesty from the first (applause), because we have a deep interest in the Holy Scripture which we dearly love. My theological question is this: what does all this mean? There is no smoke without fire, and when I see that the most interesting subject on the whole seems to be the study of the Word of God, here and now in this nineteenth century, I ask myself why I should for a single moment despair, because I see springing up around me new studies which sometimes claim an almost exclusive attention? I say when there is all over the country an increasing interest in the Word of God, which brings before us the knowledge of our Lord and Saviour, there must be, therefore, an increasing knowledge and love of that Word, and in that belief I hope all those present will help this undertaking. I, for my part, never will despair. It is my belief that, as at this moment there are more persons engaged in the study of the Holy Scripture than at any former period, so I also believe that never at any time in the history of this country were there more people who in their inmost conscience were ready to take the Word of God for their rule of life, and the Son of God for their Guide and Guardian. Religion, I think, never was more active, and whilst we are ready to admit that this Fund might be better supported, and the moral law of the New Testament might be better observed, on the other hand we ought to be thankful for what we really have, and among the undertakings for which we are thankful I venture to say that you ought to include this Palestine Exploration Fund, which has, in its way, been doing all in its power to make the Word of God better understood. (Applause.) And now for the future—it is only a sentence that I am going to trouble you with. We want to continue our survey; we want to carry out further excavations; we want to publish what we have got, especially the Survey of Eastern Palestine, as far as we have gone, and we want especially to conduct an inquiry into the manner and customs of the people. That is a new departure. We know a good deal now about the surface of the country, but it is in the nature of the case that we are led on from subject to subject, and the next subject that awaits us seems to be to get more knowledge and better understanding of all the peoples who have lived in this wonderful country. You will hear all the details of the various works we have been engaged in. I have simply tried to show you that this work has been large and fruitful, and that it has had a good tendency, and, when I look at the numerous

audience gathered here to-day, I feel perfectly sure that the work will not be allowed to drop, and that the few thousands that will be required for completing that which has been done, will soon be forthcoming. (Applause.)

Mr. James Glaisher, F.R.S., Chairman of the Executive Committee, who was received with applause, said: My Lord Archbishop, my lords, ladies and gentlemen,—It must be a subject of profound satisfaction to all of us here, as it is to myself, that this meeting, in which we celebrate the twenty-first year of our existence, should have the same President as sat in the chair on the first meeting which called the Society into existence, and I venture to say that no better guarantee of the soundness of our work can be found than the fact that the Archbishop of York is still our President. I must also congratulate the pioneer and the founder of this Society, Sir George Grove, who is here to-day, on the success of the enterprise which he first started. I do not think that my friend Sir George at the commencement thought that the Society would grow to so big a thing or last so long. Yet we have been twenty-one years at work, and a good half of our work is not done yet. We have been at work for twenty-one years: what have we done? This little book, of which I hope every one will take a copy, tells you in brief. We have made a great and accurate survey, by means of Royal Engineers, of the whole country. This survey has placed the whole of the geography and topography of the Holy Land on a true and scientific and accurate basis. We have discovered a vast number of ancient sites. We have proved the former wealth and populousness of the country. We have enabled students to follow the historical portion of the Bible with accuracy. We have sketched and planned all the ancient monuments still standing in Western Palestine. We have published many goodly volumes full of new and most important discoveries; and we have a collection of maps on which is laid down the results of our survey. We are not afraid of submitting these results as a glorious return for the money, time, and labour we have expended upon them. Now our first step at the very outset was the very wisest that could have been taken. I think we may give my friend Sir George Grove the credit of that step. It was to ask the War Office for the service of Royal Engineers, officers and men; and I cannot find words strong enough to express our gratitude to His Royal Highness the Commander-in-Chief for giving us such men as have done our work. You know their names—they are the names of men well known to the world for other work than ours—Colonel Sir Charles Wilson, Colonel Sir Charles Warren, Major Anderson (whose loss we have had to deplore), Lieutenant-Colonel Kitchener who, since he surveyed Galilee for us, has surveyed Cyprus, fought in the front in Egypt, been a Consul in Asia Minor, and a Special Commissioner to Zanzibar, and is now Governor of the Red Sea littoral; Lieutenant Mantell, now in Egypt, and one of the best Arabic scholars in the army; and last, though many will put him first, my friend who is, I am happy to see, with us this day, Captain Conder, in himself a whole encyclopædia of Biblical knowledge. (Loud applause.)

A word as to the result of these labours. When Sir George Grove was writing his admirable article on Biblical topography in Smith's Dictionary, what sort of maps had he? Here you have a copy of one—the best at his command.[1] At the time that he commenced those papers that map is a fair specimen of all that was known then of the country. Beside it hangs the new map showing our present knowledge. Compare the two. Look at the two side by side. I without hesitation declare that this great map of ours is the grandest achievement towards the illustration and right understanding of the Bible ever accomplished since the translation of the Bible itself. (Applause.) Take all the facts connected with this map, the drawings of the engineers, their notes, their descriptions—they are full of facts—take them, I say, in connection with that map, and acknowledge that such an addition to Biblical lore has not been made since the translation of the Bible itself. Then we have, besides, this great and valuable series of volumes. Our *Quarterly Statement* has been continued uninterruptedly since March, 1869; nearly eighteen years have passed away since it was commenced. It is full of the most interesting papers; and, just imagine this, ladies and gentlemen, that all the money we have paid for contributed articles to this journal does not amount in all, during all this time, to more than £50. (Applause.) The earnestness and zeal of the contributors to these volumes have been such that they have never wished for payment. Captain Conder, we all know, has done an enormous amount of this work, but it is fair to say that this earnestness is typical of every one who has been engaged upon our work either at home or abroad. (Applause.) Sir Charles Warren it was who went down deep under the ground, and it is to him we are indebted for proving the magnificence of the old buildings of Jerusalem. Before, there was supposed to have been exaggeration in the descriptions which survive; now, it is known that the facts justified the language of Josephus and others. (Applause.) I should like also to acknowledge our obligations to Laurence Oliphant, to Guy Le Strange, to Merrill, to Schick, and many others, who have all assisted us; and the more they work upon Palestine the more earnest are their feelings, and it is to this more than to anything else that we refer the success that has attended our labours up to the present moment. There have been a painful number of deaths since first we began—Palmer, Drake, and Holland have gone from us; of the Members of our Committee there have been a great many deaths —Archbishop Tait, my old friend Bishop Wilberforce, Bishop Jackson, Emmanuel Deutsch, Professor Donaldson, Lord Derby, Dean Howson, Lord Dunraven, Dr. Keith Johnstone, Sir Antonio Panizzi, Lord Lawrence, Sir Moses Montefiore, Lord Ossington, Dr. Norman McLeod, Dr. Pusey, Earl Russell, Sir Gilbert Scott, Mr. W. Spottiswoode, Lord Stratford de Redcliffe, Lord Shaftesbury, Lord Strangford, Sir William Tite, Lord Zetland, and, last but not least, Mr. Vaux. To enumerate these is like giving a list of Victorian worthies. All of these were members

[1] There were hanging on the wall two maps, one an enlarged copy of part of the best map of Palestine in 1865, the other a copy of the same portion from the new map.

of the General Committee, who did good work in their time. There are so many speakers, that I must now conclude. But before sitting down I should like to mention some of the works on Palestine which, though not ours, have been stimulated by our work, and have appeared since we began our labours :—Warren's "Underground Jerusalem," his "Temple of the Tomb ;" Palmer's "Desert of the Exodus," Tristram's "Land of Moab," Ginsburg's "Moabite Stone," Burton's "Unexplored Syria," and his "Land of Median," Fergusson's "Temples of the Jews," Conder's "Handbook to the Bible," Besant and Palmer's "History of Jerusalem," Lady Burton's "Inner Life of Syria," Oliphant's "Land of Gilead," Merrill's "Eastern Palestine," Trumbull's "Kadesh Barnea," Conder's "Judas Maccabæus," Wright's "Empire of the Hittites," Drake's "Literary Memoirs," and the Transactions of the Society of Biblical Archæology. All these have appeared since this Society was founded twenty-one years ago.

Sir GEORGE GROVE, who was received with applause, said : My Lord Archbishop, ladies and gentlemen,—It is with very strange and mixed feelings that one comes back to a subject which at one time was absolutely absorbing, but from which, owing to circumstances and the pressure of other occupations in a totally different sphere, I have been entirely cut off for many years : but, at the same time, it is most satisfactory to think that the work which one helped to start has been so well carried on, and has so thoroughly justified its existence. There are plenty here who will tell you what the Society is now doing, if indeed anything is wanted beyond the evidence of that remarkable map. I can only say a few words about the past and the origin of the Society. Of course the Fund is a part of the great movement for the investigation of the East and the Bible which came into prominence thirty or forty years ago, and of which Stanley's "Sinai and Palestine," and Fergusson's works on "Indian Architecture," were principal features, and which is now being extended by the Egyptian Exploration Fund, to which I heartily wish success. But if the Society can be said to have had an actual origin or seed, I think I may name a remark of the late Mr. Fergusson to me during the construction of the Assyrian House at the Crystal Palace in 1853. He lamented that there was no complete concordance of the proper names of the Bible—Old Testament, Apocrypha, and New Testament. This was enough to lead to the production of a complete manuscript concordance, which again proved of most material service in the preparation of Dr. W. Smith's "Dictionary of the Bible," itself a remarkable monument of the movement ; and it certainly was the discovery of the vague and casual state of our knowledge of the country by those who had most to do with that Dictionary that caused the actual formation of the Fund. The rest is *litera scripta*. If, however, any evidence is wanting as to the wide influence of the Fund, I venture to point to the remarkable book which has recently appeared—the "Log of the Bacchante." The Palestine section of that Log would be remarkable anywhere, and from any hands, however learned. I ask any one here present if I am not right in saying that it could not have been

produced fifty years ago? Jerusalem would not then (as Napoleon said) have come within the base of operations of the travellers, and it is certain that the places visited could not have been viewed by non-professional (clerical) persons with the knowledge and sentiments with which they are described in the Log, and which now appear as natural as they are just and accurate.

When one looks at the list of the promoters of the Fund who took part in the first meeting this day twenty years ago, it is mournful to see what gaps death has made in it—Archbishop Tait, so wise and cautious, and at the same time so cheering; Dr. Pusey, speaking from his cell at Oxford with all the mysterious weight of a recluse, and at the same time in a most practical manner—for it was he who first used the popular word "Ordnance map" in reference to our researches; George Williams and James Fergusson (if I may venture to put together two creatures more antagonistic than fire and water, and whom yet this Society included within its arms), the stately Murchison, and the familiar Vaux. But there is one person more cheering, more practical and popular, more active, more fiery than all of us put together, who, whatever share he may have had in the actual mechanical formation of the Society, was more than any one else its real founder, since it was his knowledge, his enthusiasm, his sympathy, his wisdom that inspired us all. I need not say that I allude to Arthur Stanley. My Lord Archbishop, it is now five long years almost to a month since he was removed from us, and yet I cannot get accustomed to the idea of his death. Not a day passes that I do not find it more impossible to forget that the liberal section of the Church of England has lost its chivalrous leader and champion, and that I have lost the most affectionate, sympathising, indulgent friend that any man ever possessed; nor can I cease to regret that my work at the Royal College of Music prevents my endeavouring to write his biography. What he committed to me has passed into perfectly able and trustworthy hands; but still they are not my hands, and my friend is thus still farther removed from me.

> "Known and unknown, human, divine;
> Sweet human hand and lips and eye;
> Dear heavenly friend who cannot die,
> Mine, mine for ever, ever mine."

It is a relief to turn away from those we have lost, and look at those who still remain: at you, my Lord Archbishop, always glad to counsel and help; at our venerable Chairman, Mr. Glaisher; at Wilson, always a tower of strength, and Warren, of whom in his new capacity it is impossible not to feel a little afraid; and Conder, and Hayter Lewis, and last, but not least, our indefatigable Secretary; and here (as everything has its humorous side) I may just allude to the fact which Stanley would have so enjoyed, that while the first Secretary of the Fund was the chief officer of the Crystal Palace at Sydenham, the present one is the most popular novelist of the day.

And now, ladies and gentlemen, before I sit down, allow me as a

layman to say one or two words in conclusion on the purpose of the work in which we are all engaged, and which so far has progressed so satisfactorily. What is it all for? It is all for the investigation of the greatest document which the world contains. In no country is the Bible more valued than in England. No doubt by some it is inaccurately valued, with a reverence that partakes of the nature of superstition, and truly there is much in the Bible to excuse such an affectionate mistake. But though the Bible has many a charm in it, it is much more than a charm. It is the oldest, the most reasonable, the most delightful document in existence; but whatever was its origin, it exists under the same conditions as other books, and by the aid of such researches as ours and by the criticism so constantly and remorsely applied to it—and which is more welcome the more severe it is—all the inaccurate notions about it are being gradually stript off, and it is proving itself to be not a *caput mortuum*, but to be more and more living, more consistent, more human and divine, and will every day get more real hold on men, and prove itself the best, truest, and noblest book in the world.

Sir Charles Wilson, K.C.B., who was next called upon to speak, was received with applause. He said: My Lord Archbishop, ladies and gentlemen,—Before saying a few words on the subject allotted to me, I will, with your permission, mention a name which I am sure has been unintentionally omitted. It is that of Dr. Chaplin. (Applause.) It was Dr. Chaplin who, by his unremitting kindness and thoughtful care, rendered the survey of Palestine possible, for he not only tended us, the explorers of Palestine, when we were ill, and gave us the best advice in all sanitary matters, but he unreservedly placed his great knowledge of the country and of the people at our disposal. Dr. Chaplin has not only done this, but he has communicated several important papers to the *Quarterly Statement*, and has always done his utmost to further the objects of the Fund. I should like also to say a word of a brother officer of mine, Lieutenant Mantell, R.E. (applause), who accompanied Captain Conder in his last expedition to the east of Jordan; he is now serving with the Egyptian army, and promises in a few years to become one of the best Arabic scholars in this country. His progress in Arabic has been very rapid; only last year, whilst he was being examined by some of the learned Sheikhs of the El Azhar Mosque, a question arose on some obscure point of Arabic grammar. Lieutenant Mantell maintained his point; the examination was adjourned, and when the Sheikhs reassembled they were obliged to confess they had found their equal, if not their master, in the young Engineer officer. (Laughter.) Then again there is the distinguished geologist, Professor Hull, F.R.S. (applause), who returned not very long ago from his expedition to the Arabah and the Dead Sea, and who has since given us an authoritative opinion on the origin of the Dead Sea basin, and the geological features of the country.

My special duty, however, is to point out to you the great impetus that has been given to Palestine research in this and other countries by

the formation of the Fund. The first result was the Ordnance Survey of Sinai, which was made during the winter of 1868–9, and settled the rival claims of Jebel Musa and Jebel Serbal to be considered Mount Sinai in favour of the former. In 1870 the French sent out two staff officers, Messrs. Mieulet and Derrien, to construct a map of Palestine; they did a good deal of work in Galilee, but were recalled to France on the outbreak of the war with Germany. Next in order is the American "Palestine Exploration Society," which was constituted at a meeting held in New York in October, 1870; the Society soon got to work east of Jordan, and the survey made by Lieutenant Steever, Topographical Engineers, is quite equal in accuracy to our own; but, unfortunately, it was only of a very small district. The Society did other good work, and one of their explorers, Dr. Selah Merrill, has published valuable works on the country east of Jordan and Galilee in the time of Christ. To our great regret the active field work of the American Society came to an end, and it has thus fallen to the lot of the English Fund to complete the survey of the trans-Jordanic countries. Another Society, resulting almost directly from the establishment of the Fund, is the Society of Biblical Archæology, which came into existence in December, 1870. Your present Treasurer, Mr. Walter Morrison, is now the President of the Society, and he and I have been members of it from the commencement. The action of this Society led also, indirectly, to the expedition of the late Mr. George Smith, which obtained such important results in the valleys of the Euphrates and Tigris; and I may perhaps mention that much attention has been paid by the Society to Hittite inscriptions. Public interest in these inscriptions was first aroused by the action of the Palestine Exploration Fund, which eventually resulted in the transmission to this country of casts of the celebrated "Hamath stones," obtained by the tact and prompt action of the Rev. W. Wright, D.D. Further exploration and investigation has, I need hardly remind you, shown us that the Hittites were a powerful people, whose influence extended at one time over Syria, Palestine, and Asia Minor. Next in order is the German Palestine Society, which held its first meeting in 1870, and commenced publishing its annual Journal in 1871. The Journal contains admirable critical papers on all matters relating to Palestine, and the Society has also carried out important excavations at Jerusalem, of which Dr. Guthe, who conducted them, has published an interesting account. There is also the Russian Palestine Society, founded some two years ago, and I think it is pleasant to feel that the most cordial relations exist, and have always existed, between our own Fund and the various kindred Societies which have been formed in foreign countries as well as in England. Another Society is the "Egypt Exploration Society" (applause), which has already done such good work by its excavations at Pithom, Zoan, Tahpanhes, and Naukratis. The impetus given to research has extended to Asia Minor, where an American explorer has recently settled the vexed question of the site o Lystra by the discovery of an inscription bearing the name of the town. There is yet another Society with which I am closely connected—the Palestine Pilgrims' Text Society,

which has been started with a view of supplying English readers with translations of the earliest records of visits to Palestine and Jerusalem during the Christian era.

I should like also to draw attention to the great change that has taken place in the condition of Palestine, and of the East generally, since the formation of the Fund. I well remember that in 1864, when I first went out to survey Jerusalem, people in England prophesied all kinds of disaster, and thought I was undertaking a useless journey. They considered it almost impossible for a Christian to survey a Moslem town, not under a Christian ruler, with that accuracy which characterises the Ordnance Survey plans of English towns; and I recollect that the late Mr. Hepworth Dixon told me when I started, that if I went about by myself in the streets of Jerusalem, especially after dark, I should infallibly get my throat cut. (Laughter.) There were some black Dervishes in the Haram who were supposed to be very bloodthirsty and dangerous; but I am glad to say we left Jerusalem without having had a serious difficulty with any one, and the black Dervishes not only became our friends, but assisted us to measure their own sacred buildings. (Applause.) Then, again, as regards Palestine itself: when I first went up the country, the great plain of Esdraelon was periodically raided by Bedouin from the east of Jordan. The district was so disturbed that it was said that a man rarely reaped what he sowed on the great plain. This is all changed; the plain is now well cultivated, and in harvest time is a waving mass of grain. The whole country is much more settled; a new town has sprung up without the walls of Jerusalem, and each year Palestine is traversed by an increasing number of tourists; perhaps, however, what struck me most during a visit to the country in 1882 was the great increase in planting, and consequent extension of the vineyards and olive groves. (Applause.)

The exploration of Western Palestine is now, I think, passing into another phase. We have still to survey Eastern Palestine, but in the west we need the services of gentlemen who, like Mr. Laurence Oliphant, reside in the Holy Land, and are ready, on the spot, to note accidental discoveries. The plough, the spade, or an unusual fall of rain frequently bring to light ruins, inscriptions, tombs, and small articles of great value, which would be completely lost if not noted at the time, and Mr. Oliphant and others have recently collected much valuable information in this manner. (Applause.) I should like also to refer to the question of excavation. I am sorry to say that, except at Jerusalem, no extensive excavations have been carried out in Palestine. There are places, such as Capernaum, Jezreel, and Samaria, that cry aloud for excavation, and I wish that some of the wealthy men of England would follow Dr. Schliemann's example and devote some portion of their superfluous wealth to the exploration of these places. They would be amply repaid for their expenditure. (Applause.)

Captain Conder, who was next called upon, and was received with applause, said: My Lord Archbishop, ladies and gentlemen,—It seems

very strange to me to think that this is the twenty-first anniversary of the Palestine Exploration Fund, and, still stranger, that for fifteen years I should have been connected with the Society. That time has been a time of good and honest work to every one connected with the Society, and although we have to lament the loss of many distinguished members of the Society who have died, we must not regard the Society as being in its old age, because it is only commencing a vigorous youth. I should like to call attention to-day to the three reasons why this Society has been a success, which cannot be denied. The first reason, of course, has been the stamp of men who have started the Society, and who have worked for the Society. The second reason, I think, has been what we have *not* discovered, and the third has been what we have discovered. (Hear, hear.) The names of various distinguished members and workers for this Fund have been mentioned, and as they are mostly my seniors, it would be presumptuous on my part to say much about them ; but there are one or two to whom attention should be called. In the first instance Sir George Grove, whom we all regard as the father of the Society. (Applause.) It was my duty to investigate all that he has written on the subject ; and what we have to say to-day is that, although we have added considerably to the information that Sir George Grove collected, we have found very few instances where it is necessary to alter or correct his work. That which he told us was known, was known ; and what was not known we have, to a great extent, succeeded in discovering. With regard to Sir Charles Wilson and Sir Charles Warren, they possessed while in your employment the same abilities which have made their names known to all England at the present day (applause), and I have felt what an advantage it was to myself, personally, to be associated with men of that calibre. Mr. Glaisher I have to thank for steady encouragement when working for the Society. Mr. Morrison has been one of the most important members of the Society, and I have also to thank him for the assistance he gave to the execution of the survey ; for if it had not been for his guarantee at the back of the Society, our survey might several times have collapsed for want of funds. Mr. Walter Besant, who has been my friend for many years (applause), is, I think, one of the greatest pieces of good fortune that the Fund has had. He has kept us together, and his good temper and patience and help have led to the publication of all the work which was done in the field. Dr. Chaplin has already been mentioned, and I am sure that no one connected with the Society owes more to him than I do. Of my two colleagues, Kitchener and Mantell, all I can say is I hope I may work with them again. I do not think a more hard-working and able member of the Society exists than Lieutenant Mantell. One among the officers of the Royal Engineers whom we have to regret is Major Anderson. It was due to him on many occasions that I was able to take the right course, and I felt his loss extremely. The youngest member of the Society, if I may take the liberty so to call him, is H.R.H. Prince Albert Victor of Wales. His book is now in your hands, and I can bear testimony to the way in which His

Royal Highness worked up every night the experiences of the day, and to the general interest he showed in all subjects connected with Palestine. (Applause.) There are two other names connected with the Society—I mean Sergeant Black and Sergeant Armstrong. (Applause). We certainly ought not to forget them. First of all, the map you see on the wall is their handiwork. They drew the map and did the calculations, and the greater part of the manual labour of the work was theirs. But, in addition to that, they were not only my very good friends, but men on whose common-sense and hard-headedness and wisdom I felt I could always rely. (Applause.) You can hardly appreciate how the success or disaster of a party may depend upon a momentary expression of impatience on the part of one member of that party. If I had had men less cautious in dealing with the peasantry, and less prudent in pursuing their inquiries, I think we might have been brought into dangers which, for the time, would have put an end to our work. I select the names of Sergeant Black and Sergeant Armstrong of all who have been under me, because of the long time these two members of my party worked for the Society, and because at one time during my absence, and before my arrival in Palestine, they had, to a great extent, to settle for themselves what was best to do and how to do it, and did the work without any military assistance from a superior officer in a manner with which there was absolutely no fault to find. (Applause.) There is one word more in regard to the Society. The Society at the end of twenty-one years is a united Society. We include men of very different habits of thought, and our views have not always been the same; but, at the same time, we all stand here to-day together and all equally anxious for the success of the Society, for the pushing on of the good work, and no difference of opinion has been allowed to interfere with the scientific work of this Society. Well, if you know what sometimes is unfortunately the fate of archæological science—the quarrels and jealousies that may arise—it is one of the greatest triumphs of the Society that we are all united at the present day. (Applause.) Our success has been due, as I have just said, to what we have not discovered. What I mean is, that we have never tried to humbug the British public; we have not brought home any Shapira manuscripts. We could have given you Solomon's seal and the coffin of Samson, but we have refrained from doing so (laughter), and it is to that we owe the confidence that is given to the Society in the present day. We have striven to do good and permanent work, and I think that any who come after us, though they may pick holes in it, though they may find that there are omissions and mistakes, and that there is something to add and something which is not of permanent value, they will not find that there is dishonesty in the work of the Society. (Applause.) All human work must be more or less imperfect—the best books by the most practised writers contain mistakes. The work of this Society, as far as I have been connected with it, has been work of which the object and aim was to ascertain the truth, and the work that has been done has been work which will stand the investigation of all who follow it, as being painstaking and

thoroughly conscientious. (Applause.) The third reason of success has been the work we have done. We have done good work and plenty of it. It is work in accordance with the spirit of the age, and that is no doubt why the Society is a prosperous Society. The spirit of the age is one of inquiry into truth. We have endeavoured and still endeavour to supersede controversy by hard facts; and, after all, the work of the Society is part of yet greater work which has been going on during the past quarter of a century. Sir Charles Wilson called attention to the work going on in different countries. A very large amount of archæological and antiquarian knowledge proper has come into existence. The work of the Biblical Archæological Society has become indispensible to the preparation of all those connected with the Palestine Society. It is extraordinary to see how our Society, as it goes on, instead of coming to the end of its work, finds more work to do. We began with geography and topography; but this is a small portion of what lies before us. It has been said that all the best discoveries seem to be made by accident. The Moabite Stone was found by a missionary, who sketched it, but had not time to copy the text; the finding of the Siloam inscription was the result of a boy falling on his face in the water with a candle in his hand. But though these discoveries were in a sense accidental, it must not be forgotten that but for the education of the public in Palestine by the work of the Society these great finds might have attracted no attention, and might thus have been lost to the world. I should like to say one word more with regard to the Bible. There is no doubt that the Bible is at the bottom of the Society. If it was not for that, I do not think that the interest that is felt in the work of the Society would have any existence. If we were working in South America, or Canada, or in any country but that which is connected with the history of the Old and New Testament, the public would not take the same interest that they do in the Holy Land. (Applause.) There is of course a great difference between reading the Bible in English and reading it in Hebrew, but still a greater difference lies in having read the Bible after being in the country where the Bible was written. It seems to become a book of a different character, and it has often struck me that there is a coldness and a want of sympathy in the reality of the Bible as read by students who work in their closets and have not lived in the country where the Bible was written. (Applause.) I feel that the Bible is yet very often greatly misunderstood. There is a great deal to be learnt about it before we can be said to understand it, and in order to be in thorough sympathy with it, it is necessary that you should live in the East and live daily amongst the people for whom and by whom it was written. (Hear, hear.) That leads me to consider the work of the Society in the future. Our first object, I think, should be excavation in Jerusalem, with the object of discovering the second wall of the city. The second wall is a very old friend—or a very old enemy of ours, and it seemed for a very long time as if it was impossible to be found. So it was, too, with regard to the first wall, which was lying beneath the surface at a distance of some 5 or 10 feet, and only Sir Charles

Warren was persuaded that it was there. In the same way the second wall is there. It has been discovered in a position which agrees with the views of most writers who have written for the Fund. But it is only the south end of the wall that has been found; and although I think enough is now known to lead to the conclusion that the traditional site of the Holy Sepulchre must be abandoned, and that we are free to accept the site without the walls which the Jewish tradition has indicated as the site of Calvary; still, I think we should direct the works in such a way that, with comparatively small expense, the discovery could be followed up and definite and most important results obtained in confirmation of our views. (Applause.) But with regard to the understanding of the Bible, I think what we want to know now is, more about the inhabitants of the country. We have studied the subject for a long time—first, in a very fragmentary manner; but latterly we have found the method by which it should be studied, and we have now time on our hands and an opportunity which, I think, is exactly fitted for that style of work. I want to know everything about every race in the country. I want to know about their religious observances, their forms of speech, and the peculiarities of their dialects. I think we shall be able to prove that the peasant language of Syria is the language that the Jews used in the time of our Lord, and it is within the bounds of possibility that that will lead us to a better understanding of the language of the New Testament. I think we ought to be able to draw up a complete account which, at all events, would compare favourably with the wonderful account of Egyptian manners which Lane has left us. I am afraid I have spoken longer than I ought. (Applause.) There is only one thing I would like to ask you in conclusion. The third object we propose to spend money upon, is the publication of what we have got. I have left in the hands of the Society a piece of work which I believe to be by far the best piece of work which I have done for them. It is the survey of 500 square miles east of the Jordan, and contains diagrams, plans, pictures, and descriptions of a more interesting character, and, I think, more complete, and likely to be of more general value than anything contained in these volumes on the table before you. If any one will assist in the publication of that work, they will assist in the piece of work upon which I have most set my heart. (Applause.)

Canon Tristram, D.D., was next called upon to address the meeting, and said: My Lord Archbishop,—When three or four and twenty years ago I was working as a somewhat clumsy journeyman under Sir George Grove on Smith's Dictionary of the Bible, he, whom I may call the sole and exclusive founder of the Palestine Exploration Fund, had only before him 262 names of places identified in Western Palestine, out of 622. As showing the contrast between what we knew then and what we know now, I may say that in Western Palestine alone there are now 434 identified names (applause), and there is hardly any ancient site west of the Jordan of importance, which cannot be now identified with more or less certainty. It

may be said, Why could not this have been done by the volunteers who had written so much on Palestine? But we who went out before and worked were unorganized—a few scouts, a few light-armed marauders making reconnoissances with a feeling that we were in an enemy's country, and one rider after another brought back reports as varying and contradictory as those which Sir Charles Wilson used to receive from the Arabs in the Soudan. No volunteers, however zealous, without the training of English Engineer officers, could possibly have accomplished the work which the Fund has done. It can only be done by men well trained to it, and backed up by such officers as they had. (Applause.) One thing that attracted my attention was the absolute ignorance of the flora and fauna of Galilee. Every one said, "Oh, you may take it for granted that it will be the same as in the other neighbouring countries!" I sent to all the principal museums in Europe, but there was not a single specimen of the fishes of the Jordan or Lake of Galilee to be found in Europe or America. Now the Palestine Exploration Fund has published a catalogue which could not have been published by any private individual. It would have been too extensive a work for any one to have undertaken. In that we have of mammalia 113 species, of birds 348 species, of reptiles 91 species found in the country. We have a catalogue of 3,040 indigenous plants in the Holy Land, and, most remarkable of all, in the river system of the Sea of Galilee and the Jordan 43 peculiar species of fishes where only one was known before—all belonging to genera peculiar to the central lakes of Africa, and which have no connection with the fresh water fishes of Europe or Asia. Dr. Lortet has published a sumptuous volume on the fishes of the Sea of Galilee and the Jordan, and Monsieur Lacard has published another volume on the fresh water molluscs of the same region. It may be said, What bearing have these little matters upon the subject of Biblical illustration? Well, sometimes a very little thing will throw light. For instance, take those two catalogues of the clean and unclean animals in the books of Leviticus and Deuteronomy. There are eleven in Deuteronomy which do not occur in Leviticus, and those are nearly all animals and birds which are not found in Egypt or the Holy Land, but which were numerous in the Arabian desert. They are not named in Leviticus a few weeks after the departure from Egypt; but after the people were thirty-nine years in the desert they are named—a strong proof that the list in Deuteronomy was written at the end of the journey, and the list in Leviticus at the beginning. It fixes the writing of that catalogue to one time and period only: namely, that when the children of Israel were familiar with the fauna and flora of the desert. I hope we shall be able, through your help, to carry on this work, and I appeal, on behalf of Mr. Besant, that you will really give him plenty to do, because I have noticed the more he has to do for the Fund the more story books he brings out for the public. (Applause.)

Mr. John MacGregor, who was received with applause, said: Your Grace, I have a short story to tell, but a true one, about something in

the bottle which I hold in my hand. By referring to the picture on the outside of every one of our *Quarterly Statements*, you see the part of Jerusalem which is above ground. You see the great shaft which was wrought down 80 feet deep from the upper ground. That took place when I was there. My good friend Sir Charles Warren and myself were there for a long time, and the one thing that I want to speak of was what we saw down there at that time, and I feel it right to speak of it because he is not here to-day himself. Burrowing down under a place like Jerusalem is very difficult indeed. In the first place, it is a series of ruins, and you have to get down in a most extraordinary cork-screw fashion. And when you have got down about 6 feet, the sides fall in, so you must keep them up with great pieces of wood ; but wood is the very thing that is most expensive in Jerusalem. When you have got down about 20 feet all these beams take away the light, and at last, when you get down 40 or 50 feet, it becomes very hot. And then stones came down clap on the back of our heads. We all had very hard heads. (Laughter.) At last we came down about 80 feet, and then we saw what we desired, and that was the foundation of the corner-stone of the city. Remember there is the saying of Christ—"And Jesus went out and departed from the Temple, and His disciples came to Him for to show Him the buildings of the Temple ; and Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." (Matt. xxiv, 1, 2.) But that did not apply to those stones which had never been seen by the disciples, and we knew then that the words of Christ were so accurate—they were stones that had never been turned up. Therefore we came to the place where they have been interred since the days of Titus, and at last we came to the rock. It was a happy day for me when I saw that a second time by myself. I went down and was at the bottom, and there was the rock, and there was the first stone of the corner, and, without intending it, I had a large hook knife in my pocket, and somehow something came into my hand, and that I saw was like a very great tooth. I put it into my pocket and showed it to Sir Charles Warren, but no one could make out what it was until we came back to England, and so we went to the best authority in the world. I said, "I think it is a sheep's tooth or a camel's tooth ;" and Professor Owen, in that funny way he has, said, "Where did you get it?" I said, "I won't tell you that. I want to know what it is first?" He said, "Oh, it is an ox's tooth. Where did you get it?" I told him. He said, "In those days, and perhaps, indeed, in the present day, when they were beginning a new and important building an ox was sacrificed, and the blood was put upon the living rock." And here is that piece. It is surely worth while that you should see it. (Applause.) I noticed that the red marks upon the stone left their place. They were strange in shape, and when we had got this shaft open they began to fade, so I went and took a quantity of pink and made pink marks, and then carried them down and compared them with the different ones. Afterwards when I went to Baalbec I found the same red was there, and when

I went down a few days afterwards the whole of the red had escaped. We have had reserved for us many of these things, which, in a little time, might have been entirely thrown away and misused, but which are now under the strong patronage of the public and people at the head of affairs, and of such men as you see round you and who have spoken to you. (Applause.)

Professor Hayter Lewis was then called upon to speak. He said: My Lord Archbishop, ladies and gentlemen, Owing to my having paid a recent visit, a second time, to Jerusalem, I have been asked to say a few words as to the finding of the second wall, but I should like, first, to add a few words to what has been said by Canon Tristram as to the catalogue of the mammalia, fauna, and flora of Palestine. One point he entirely forgot to mention—that these discoveries and catalogue were made by himself, and they were published in one of our most interesting volumes. With respect to the second wall, I should wish you distinctly to understand that I do not claim in the slightest degree any merit in the discovery, which was made by Dr. Selah Merrill and Mr. Schick, the German architect. Both of them live in Jerusalem, and from time to time communicate with us upon our work. They are most excellent friends, but no doubt would not have given the close attention to the work which they have done had it not been for their connection with the Palestine Exploration Fund. We may look upon the work we do as we would upon a museum in a country town. Constantly you get curious things turned up, and if there be no ready receptacle for these, the chances are they are taken to some private house and gradually get lost. The result is we lose a great deal which we would not if there were a receptacle for such finds. The records of this Fund provide against such a case as that. Without it the discovery of the wall might have been brought before the public in some way or another, but as likely as not, there being no actual receptacle for such a discovery, this and others would be altogether lost. With respect to this wall it sounds, no doubt, a very slight thing to say that we have found a piece of an old wall; but I need scarcely here mention that the second wall involves to us Biblical scholars a very serious matter indeed, and it is this—whether the Church of the Holy Sepulchre covers the actual tomb of our Lord, or whether the place we have reverenced as being the actual cave in which our Lord was buried was only a myth. You all know perfectly the account in the Bible that Calvary and the entombment were nigh to the city, but clearly outside the walls. If, therefore, the second wall include the Church of the Holy Sepulchre there is no question that the site is not the true one. If, however, we find that the wall turns, and that the tomb was outside the city, we see that the tradition may be true, and we may still continue to reverence the site as we have done for hundreds of years. Round Jerusalem there are three walls, and there is a fourth round the Temple area. I have made a rough drawing, which will partly explain perhaps what I am about to say. [Professor Lewis here exhibited it.] The tinted part is the modern Jerusalem—the Jerusalem within the present walls. To the east—to your

right—is the Temple area—the noble Sanctuary—that is to say, the place on which undoubtedly the Temple of the Jews (Temple of Solomon, the Temple of Herod) was placed. It is this part, which I have marked here rather darker, on which it is supposed the Temple was placed. In regard of this and the question as to the site of the Holy Sepulchre, I venture, on behalf of the Society, to pay a tribute of respect to the memory of Mr. Fergusson, who was one of our most zealous Biblical scholars. He devoted an immense amount of energy and literary research to the subject, and although many of us, myself amongst the number, disagree with his theories, yet we must all of us bear witness to the great learning, the great skill, and the great earnestness with which Mr. Fergusson pursued his work.

As I have said above, there were three walls to the City. The first wall was built by Solomon and was finished by Herod. The third wall does not concern us; it was after the time of our Lord. The second wall, which concerns us now, stood in the time of our Lord, and, therefore, whatever we find about it relates to the particular period of His life. The first enclosed the south and east part of Jerusalem, and, with respect to that, the difference of opinion as to its course is very great. You see by the plan how different the theories are, and all by men whose opinion you would take as from persons who are truly capable of giving it. Yet you see how great the differences are, and how utterly at sea we were when we began to work at Jerusalem, upon any point which an ordinary student would expect to be known. We have, with respect to the course of the second wall, a description of Josephus which gives some clue to it. He says: "The second wall took its beginning from that gate which they called 'Gennath,' which belonged to the first wall; it only encompassed the northern quarter of the city, and reached as far as the tower Antonia." Further, Josephus says: "The first fortification was lowered, and the second was not joined to it, the builders neglecting to build the wall strong where the new city was not much inhabited." The exact site of the tower of Antonia is disputed, but there is no dispute about its general position. The newly-discovered wall is a little to the west of Gennath, where Colonel Warren and Dr. Williams and Dr. Robinson and Captain Conder all placed it. When you talk of a wall, it is not such a wall as we are accustomed to in England. It is from 8 to 10 feet thick, built of stones 6 or 8 feet long, and it has been found to the length of about 120 feet. It is almost certain that it is a portion of the second wall. It is likewise certain that the outside of the wall was to the west—that is to say, to the outside of the City; for this reason, that its external face was worked in a particular kind of way, a way found very rarely except in Palestine, showing that the outside was to the west. What we want to find out now is which direction beyond the 120 feet it takes. Upon that we are, at present, in doubt. The importance of it is that upon that direction turns the question whether the Church of the Holy Sepulchre was outside the wall or not. Unfortunately, it leaves off just in the place at which, according to one theory,

it would have turned to the north, so that it would enclose the site of the Holy Sepulchre, or to the east, in which case the site would probably be outside the second wall. Dr. Merrill and Mr. Schick, both on the spot, vary in their opinions respecting the direction. One takes the east and the other the north. It would be rather imprudent at present to say what steps the Committee have taken to ascertain that point; but, I need not say, we are all most painfully alive to the importance of ascertaining the fact; for upon it, unquestionably depends this—whether we must consign to the region of doubt and myth the report of the tomb of our Lord being within the site of the Holy Sepulchre, or whether we must still believe, as we have done for the last 1,500 years, that the Church of the Holy Sepulchre does enshrine the cave in which, for some brief space after death, our Lord lay. (Applause.)

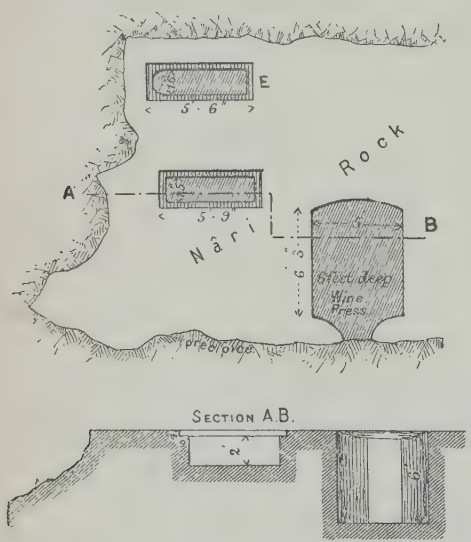
A vote of thanks was accorded to the Archbishop of York, on the motion of Mr. GLAISHER.

The CHAIRMAN then moved a formal resolution in support of the Fund, which was carried unanimously.

# RECENT DISCOVERIES, NOTES AND NEWS FROM THE LIVA OF 'ACCA.

By G. Schumacher.

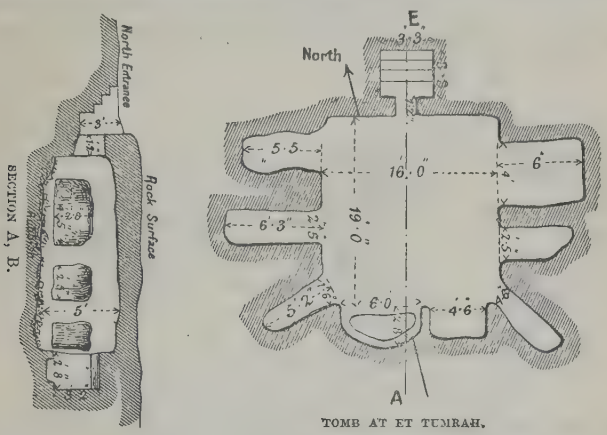
Official duty led me lately to the village Et Tumrah (Sheet V of Palestine Map; "Memoirs," p. 273), on which occasion I visited some interesting tombs, recently opened by the natives close east to the village. The mountain slope on which they are situate is composed of a compact Nâri (lime) stone, and shows here and there regular cuts into the rocks, the remains of quarries, any number of deep circular cisterns, now opened and prepared by the natives for grain stores and rainwater. While cultivating the soil and preparing the slopes for planting figs, pomegranates, and vines, they also opened some singular sarcophagi cut into the rocks, lying apart without any distinct order; these graves have either a rectangular shape, or they are rounded in their western part (most of them are oriented from east to west, or from south-east to north-west) and show a rabbet round the opening for the covering slab. The general depth of the graves was 2 feet, their width 18 inches; the length varies, naturally, very much. Next to the graves, winepresses of different size were opened.




TOMBS AT ET TUMRAH.

A second class of tombs was found in wide subterranean rooms, in natural caves, similar to those found at Sheikh Abreik, Jebâta, Yâfa. We first enter the cave by a narrow stairway, in the north; a few steps downwards lead to a rectangular room, filled up with rubbish, 19 feet from north to south, 16 feet from east to west, and 5 feet high. Both walls and flat roof consist of a crumbling white limestone. In the western wall we find three kokim, in the southern wall one koka in the south-east corner, and two indistinct loculi—one of which was probably under an arcosolium; the eastern wall

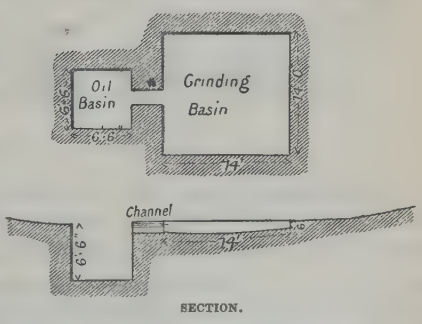
contains one loculus and one wider room about 4 feet wide and 6 feet deep. These burial places, owing to the very soft rock into which they are cut, are in a most crumbling state. The absence of any conduit proves that the cave had but one central room. There is no sign of plastering to be discovered, and the interior is very damp, but in the middle koka of the western wall I found parts of a human skull and



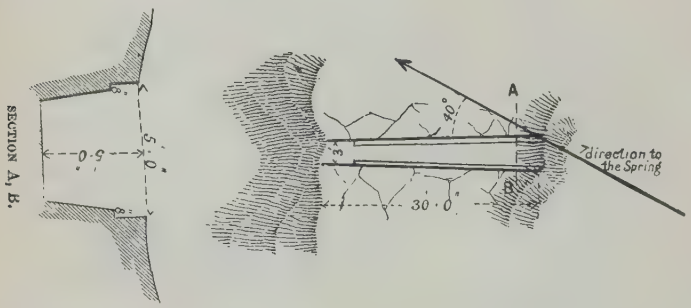
TOMB AT ET TUMRAH.

other decaying bones. Near this tomb a Mohammedan saint, Mustafa Abu 'Edel, مصطفى ابوعدل, is buried amidst vineyards and shaded by a Butm (terebinth) tree of luxurious growth ; there is no sign of a grave, but short rows of large, unhewn stones surrounded by a large circular row of great stone slabs of undoubtedly great age are found between the chaos of roots. The Sheikhs assured us that a "Sanam" (an idol) representing a bull's head cut out of the neighbouring Nâri stone, was found below this Butm tree some ten years ago, but reburied again by the people.

Oil-presses discovered near the tombs above described are abundant ; they contain each a small square basin, 6 feet 6 inches each way, the actual oil basin, to which a second larger basin 14 feet square is added, in which the oil fruit was ground. Both are combined by a channel. Round grinding stones made of a hard limestone, 3 feet in diameter, are scattered about. In an olive grove, in a depression of the earth, at the head of Wâdy el 'Ain, north of the village, a spring appeared in winter and



continued also during the last summer months ; it is said that 'Ali Pasha, Governor of Acca, once dug a deep well at this spot in order to supply the village, whose nearest well is the Bîr et Tîreh, two miles off, with water, but in this he failed. I followed the course of the water up towards the wâdy and hit a channel, cut into the rocks, 30 feet in length, 5 feet wide, and 5 feet 5 inches deep. Its western end opened into the wâdy, while its eastern could for the moment only be followed up to the length given. I consider this cut to be an ancient aqueduct, and hope to continue my observations shortly.

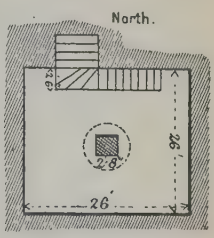



Very near east of the town the remains of a great cave can be observed ; it is now used by the fellahîn women to dig for Hawwâra, or white-clay, for the purpose of manufacturing all sorts of household materials, for white-washing the interior of their smoky rooms, and for repairing the roofs before the rainy season comes ; the interior disposition, therefore, is entirely changed, but on the outside we recognise its original character : a round niche cut out of the worked rock, a low entrance just below it, and stairs leading down the cliff to it. We find similar ornaments on the Carmel caves and elsewhere, formerly used as burial places. The present name of this cave is Mughârat Umm Esh Shkeir, مغارة امّ الشكير, "The cave of the sprout (shoot)."

MUGHARAT UMM ESH SHKEIR.

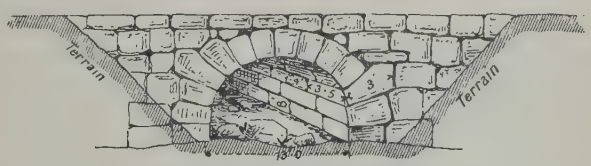
Walking from it southwards we cross vineyard-fences, traces of ancient walls built up with large unhewn stones ; it is the ancient site of the present town, and is called Tamarlenk, طمرلنك, by the natives. Near the threshing-floor remains of mosaic work were found, and beneath the Sheikh's dwelling, close by, large columns and extensive caves are said to have been discovered. We cross the wâdy running south of the village,

and find on the opposite side rock-cut cisterns and winepresses. One of these cisterns was opened, cleansed and replastered, and has a rectangular shape, measuring 26 feet each way, 17 feet deep, with a square opening on the surface of 2 feet 8 inches, covered by a large round stone slab. A stairway leads down to the bottom of the cistern. The walls are perpendicular, and show no sided recess or opening. The village itself is in a flourishing state, its cultivated fields extend westward to Tell el Kurdâneh, in the 'Akka Plain, and are of excellent quality; the inhabitants are industrious, gentle, and intelligent, and now begin to cultivate even the bare slopes of the adjacent mountains with vines and fig-trees.



CISTERN AT ET TUMRAH.

From Et Tumrah I took a north-western course to El Bassa, and from thence to the Râs en Nakûrah, the "Scala Tyriorum," or Tyrian ladder ("Memoirs," I, p. 191, Sheet III). The paved road across this cape is getting worse and worse, and the Government are now seriously considering its reconstruction. We descended from the old watchtower down to the Jisr

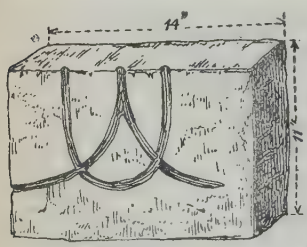


JISR EL MEDFÛN.

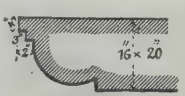
el Medfûn (Sheet III, *d*), a small stone bridge across the Wâdy el Medfûn; its single round arch, 13 feet wide, is partly of very ancient character; half of its breadth, being 19 feet in all, was renewed under the Pasha-Government of 'Acca, in the beginning of this century; the masonry sandstone very large, some 3 feet 5 inches long, 3 feet wide, and 1 foot 4 inches thick, fitted together with mortar. The Wâdy el Medfûn, as well as its Jisr, was up to the latest date ill-renowned for the murders and robberies constantly occurring at this place; its situation in a narrow gorge, grown with brushwood and entirely hidden (as medfûn = covered, hidden would already state), seems very suitable for the trade of highwaymen; the watchtower on the Nakûrah Cape was especially built to protect the passage. Wâdy el Medfûn is at the same time the natural *boundary* between the Mutasarrifîyeh of 'Akka and that of Beirut, or in a closer sense between the Kada of 'Akka and that of Sûr (Tyre). Riding from here towards Sûr, the road passes after a distance of about 500 yards a precipice projecting steeply into the sea; on the outmost point of this cape I discovered heaps of hewn and unhewn stones, set in rows or lying in disorder apart—my guide called them Kubûr el Kerâd, قبور الكراد, the "Graves of the Kurds," a signification which afterwards proved to be generally known, but nobody could give any explanation for it. At the

Burj el Ghafr, on the northern slopes of the Nakûrah mountain, a Khân, the Khân en Nakûrah, is built, where the tourist may find a cup of good coffee, a Narkîle (water-pipe), and bread and laban (sour milk); as an exception also some eggs and butter; the water of a fine spring, the 'Ain el Ghufr, running out below the Khân, may be preferred by most of the tourists to the dainties mentioned. After crossing the Wâdy Hamul, called Wâdy ez Zerka in the map (Sheet III), we recognise to our right the ruins of Umm el 'Amad, ام العمد, called Umm el 'Amûd, ام العمود, in the map; both significations seem to exist for the place, and little further on the caves "Mughr et Tâkât," of Sheet III, mentioned to me as Shakif ed Dakâk, شقيف الدقاق, (the unapproachable pots ?).

Arriving finally at Iskanderûna, I found that the new proprietor developed a great fondness of constructing grinding mills; he built up the fine 'Ain Iskanderûna, and led it by an aqueduct to the mill. The horses can now be very easily watered, a good drink of cool, sweet water can be had, and even a fine swim can be managed, but owing to mistakes made in construction the mill does not work. A clean Khân building is erected close to the aqueduct, where even a room for a night's shelter can be found. The building stones for the mills mentioned were excavated on the old site, but very few ornaments were found; the annexed curious fragment and several bracket-stones were all I could discover.



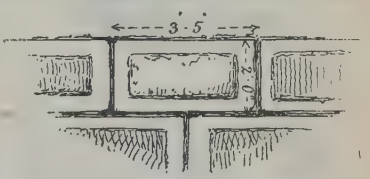
Nari Stone



BRACKET.

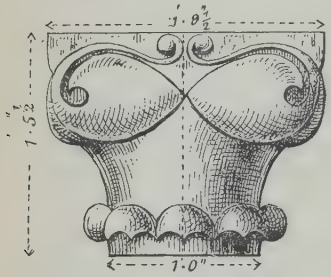
Riding from here to Sûr we meet with a newly constructed road to be continued on to 'Akka and to Saida, the result of the understanding between the Government of the Lebanon and that of Syria to build a carriage road from Beirut to 'Akka. At the same time good *roads* (chaussées), 25 feet wide, with ditches along both sides, are commenced at 'Akka towards the Râs en Nakûrah, from 'Akka towards Safed and Tiberias, from Haifa to Nazareth and Jenîn, from Nazareth to Jenîn, from Nazareth to 'Akka and Tiberias, from Tiberias to 'Akka, from Safed to 'Akka, and to the Jisr Benât Y'akûb. Of these projects a total length of seventeen miles is already executed, and new working materials have arrived to complete the work. The road-works are subordinate to the Engineer of the Liva or Mutasarrifiyeh and five "Conducteurs," sent especially from Constantinople to this effect. The Turkish Government has considered the matter of reconstructing roads very seriously, and has given strict orders to recognise these reforms as being of the greatest importance. The roads are built in socage—*i.e.*, every inhabitant of the Liva, be he a R'aya or a foreigner, from the age of sixteen to sixty, is obliged to furnish annually a four days' labour or to perform his duty by an annual

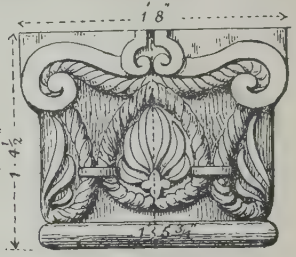
payment of 24 piasters = $4\frac{3}{4}$ francs; to this effect a Daftar en Nefûs, or "Register of Souls," is furnished by the Kaimakam of each district, according to which the Engineer arranges his work. A similar progress is to be remarked in the Liva of the Belka (Nâblus), Beirut and elsewhere. The urgent necessity of placing the important routes of Palestine into a better condition was long ago felt by every tourist travelling through Palestine, and more so by those who had to deal with the interior, and this progress is therefore met with universal thankfulness, even by the fellahîn population into whose hands the traffic was generally laid. While working at these roads and making a cutting through a mound, about 800 yards north of the Gate of 'Akka, an old canal or aqueduct was struck, of rectangular shape, 3 feet high, 2 feet wide, built up with uncommonly stout masonry of sandstones, and well plastered with several layers of reddish mortar; according to tradition this canal formerly supplied the city of 'Akka with water from El Kâbry (8 miles from 'Akka) before the present aqueduct was built. Different small conduits of pottery pipes joined the above with the object to water the gardens surrounding the village to the east and north at the time before the Government of Jezzâr Pasha, who cut them down in order to render the city the character of a citadel. Excavations made near the southern foot of Tell el Fokhkhâr seem to prove that the original city extended to this mound. I found foundations of walls built up with mighty recess stones, in a depth of 22 feet below the surface, and cisterns of rectangular shape having a splendid impermeable cover of reddish mortar, but a real plan of the above could only be obtained by making extensive excavations. From near the above Tell el Fokhkhâr, potters brought me a hand, cut of white marble, of the size and shape hereby given; the excellent carving was done, although evidently unfinished, by a classical Greek or Roman sculptor, and to judge from its size belonged to a statue of nearly the double size of a man; the cane held in the hand, as well as the statue, might have reclined against a wall (see photograph of the back part).



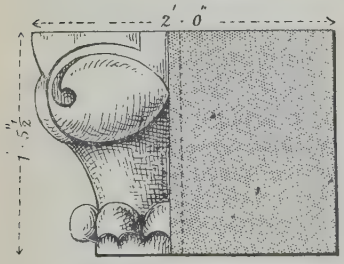
*Seffûrieh.*—The old crusading castle at Seffûrieh has been restored. The intelligent Kaimakâm of Nazareth, considering that before building roads a still more urgent want to the Mohammedan population was the opening of good schools "to teach the children in the religion of their fathers," and to give them a thorough education, has erected schools in the villages of

his district. At Nazareth, Meshhed, er Reineh, and Mejeidil he erected school buildings: in the place first mentioned a fine school next to the Jâma', containing two wide schoolrooms and four rooms for the teachers, has already been executed and opened; at Seffûrieh he built a second storey on the fine crusading castle (see "Memoirs," Vol. I, p. 335), containing two large schoolrooms and a corridor, and has cleansed and paved the vaults of the parterre storey to receive the teacher and his family. The style of architecture hereby chosen has been somehow in correspondence with the ancient remains of the lower part, which have not been injured

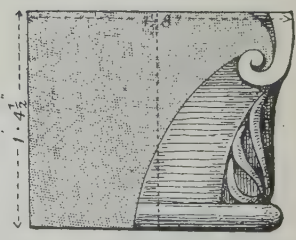



FRONT VIEW.

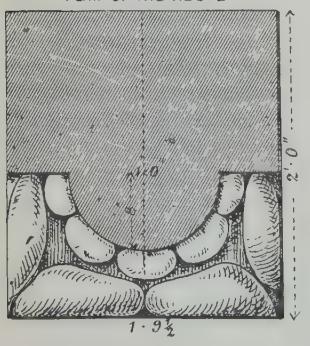



SIDE VIEW.




SIDE VIEW.

PLAN OF THE ABOVE

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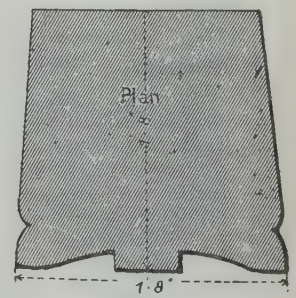
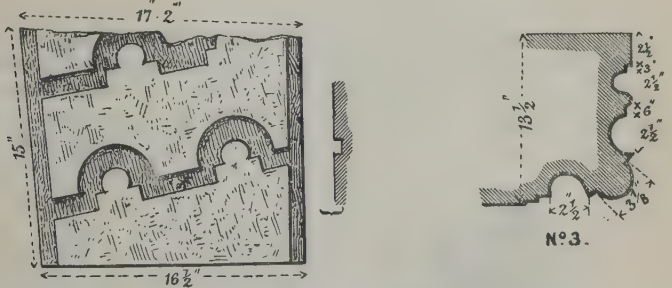



N°2.

in any way, the airy and beautiful position of that Kala'a renders it one of the finest places in the district, seen from the sea-coast, and itself commanding a magnificent view. Thus the old crusading castle serves to a peaceful object, and its memory may last longer than that of others, rapidly abandoned to decay.

*Mount Tabor.*—The Greek orthodox church, occupying the northern plateau on Mount Tabor, Jebel et Tôr, have made excavations close to the east of the present convent buildings, and opened traces of buildings, thick walls and large stones, fragments of columns and capitals. The building could not be planned for the present; for this purpose more excavation work is still necessary; but the Superior has promised not to destroy the tracings. The ornaments found were for their curiosity worth sketching (see figs. 1 and 2). The stone out of which they are carved is a rough limestone (Trümmerkalk), not fit for sculpture work at all. A better kind of white soft limestone is represented by the following ornament, also found near :—



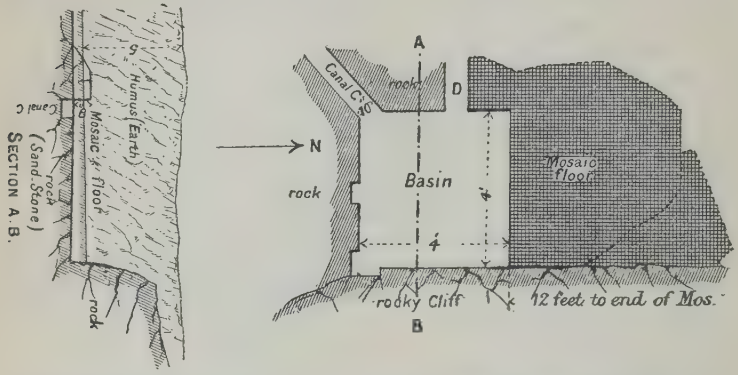

To judge from its shape, and of that of other fragments, as No. 3, scattered about, they formed an arch, and have an early Gothic or late Romanesque character.

*Haifa.*—During the seventeen years since the German colony at Haifa was founded, and although extensive excavations have been made on its lands a mile west of the city of Haifa, no antiquity, with the exception of winepresses on Mount Carmel, were found; this appeared all the more strange as the ruins of ancient Haifa, Haifa el 'Atîka, lie within half-a-mile's distance westwards from the colony.

Last week a Colonist occupied workmen on his parcel near the sea, and in a depth of 5 feet below the ground they suddenly struck a fine pavement of Mosaic, which had a slight slope towards west; further excavations showed that a basin cut out of the rock, 4 feet square and but 8 inches deep, was adjacent to the south, and from it a conduit, D, in the same sand-rock led westwards, while a second rock-cut canal, C, 10 inches wide and deep, could be followed up towards south-west for several yards.

The Mosaic floor was composed of pieces of hard Carmel limestone,

1 inch square, of white colour, and was laid in good mortar mixed with ashes and little sand. The basin and canals were cemented with a reddish layer, that is mortar mixed with pottery fragments (Humra), of best




quality. The whole was covered with alluvial earth, Humus, of the height of 5 feet. I suggest these remains to be those of a small Roman bath; the basin being used to filter the water, C being the afflux, D the reflux canal, and the Mosaic floor the bath itself. The amount of building stones found were very little, but they may have been taken away, as a quarry existed at the spot before the foundation of the colony. In prolonging the direction of canal C upwards towards Carmel for about 600 yards it would strike a spring, flowing abundantly for several months, and which pierces through the plain down to the sea coast also during the summer. These discoveries would lead to the opinion that a good part of the remains of old Haifa may be covered by the alluvial earth of the plain west of the city.

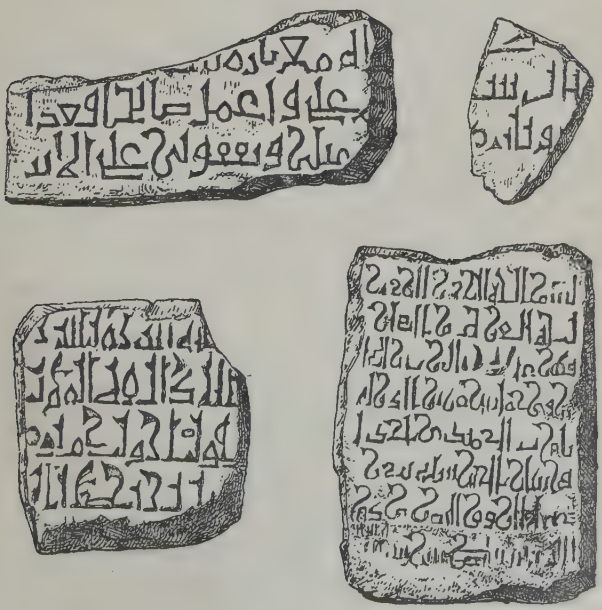
*Liva of Nâblus.*—Friendly natives called lately and offered a statue found at the head of a sarcophagus within the ruins of *Sebustiyeh* ("Memoirs," Vol. II, p. 211), or Samaria. On the request of the German Vice-Consul, Mr. Keller of Haifa, it was brought here on camel's back, and I am therefore able to give the annexed reproduction of it. The semi-statue, 2 feet 1 inch high,

represents a female, and is of natural size, carved of a soft Nâreh (lime) stone; the face is worked with undoubted art, the lower lip is *painted* with a carmine red colour which cannot be washed off, while the neck is too tall and stiff. A sort of veil overhangs the hind part of the head, and is folded round the breast, leaving a portion of underclothing visible beneath. The drapery shows but little art, and differs in that, as the Oriental statues in general do, so much from the rich draperies of the classical ages; nevertheless, an influence of Greek or Roman sculptors in the character of the face must be admitted. The hair-dressing is very primitive. The stand of the statue is rectangular, and would prove that it was built above or against a wall.

The statue could be obtained for £10.

The man who brought the above statue further stated that he knew of more similar, and statues representing a "whole human body," also "tombs," one of which is in a vault below his residence near Sebustîyeh. He further stated that a "Jammûs," a buffalo-ox, was found at the same old site, carved of stone, of full size, but that the Government had put a guard over it, in order that it may not be carried off or sketched! "Allah ma' es Sâbirîn" (God is with the patients), "lâkin el 'Ajaly min esh Shîtân" (but haste is from the evil)!

*Askalon.*—Through the kindness of Mr. Bauernfeind, now at Jaffa, I now enclose a photograph of some Kufic inscriptions, obtained from the natives on his recent visit to Askalon.



The natives pretended that the inscriptions were found at 'Askalân, but certainly neither Mr. Bauernfeind nor myself could carry the responsibility as to the truth of their statements.

G. Schumacher.

Haifa, 30*th August*, 1886.

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## HIPPOS OF THE DECAPOLIS.

More than eleven years ago[1] I had the honour of reading before the Académie des Inscriptions et Belles Lettres, a memoir entitled, "*Where was Hippos of the Decapolis?*" In this memoir I endeavoured to establish, chiefly with the help of Arabic documents, too often neglected by Biblical scholars, that the site of this ancient city, belonging to a district close to the Sea of Tiberias, mentioned several times in the Gospels, must not be identified with any of the various localities suggested until then by the most authorised topographers of the Holy Land.

Relying on the fact that the Semitic name of the city of Hippos was *Sousitha* (which has the same signification, *sous*,[2] and *hippos* meaning "*horse*"), I attempted to show—

That this name of *Sousitha* should correspond to an Arabic word, *Sousya;*

That this name *Sousya* had been faithfully preserved by the ancient Arabic geographers.[3]

That it was still applied by them, during the mediæval ages,[4] to a locality situated not far from the Sea of Tiberias, and corresponding exactly with the ancient sacred and profane data concerning the situation of Hippos.

I added, taking into account the remarkable persistence of the Arabic tradition in the matter of toponymy, that the name of *Sousya*, although not appearing upon any of the maps published until then, could not have disappeared; that a conscientious exploration of this country, which I had

[1] Sitting of the 4th June, 1875. The memoir was published the same year in the *Revue Archéologique*.

[2] The feminine form *Sousitha* would appear to indicate, either the Greek name of the city as being ἡ ἵππος, *the mare*, and not ὁ ἵππος, *the horse;* or that *Sousitha* corresponds, properly speaking, less to the name of the city itself than to that of the surrounding country, Ἱππηνὴ (*ἱππηνὴ* being strictly the ethnical feminine of Ἵππος ἵππος, *ἱππηνὸς, ἱππηνὴ=Sous, Sousi, Sousitha*).

[3] Especially by Ibn Khordadbeh, whose valuable text we owe to the masterly erudition of M. Barbier de Meynard.

[4] I take this opportunity of pointing out that the name of *Sousya* seems to me to have been known to the Crusaders, and preserved under the form of *Sesye*, "Casal," situated near the Jordan, and given by Tancred to the Hospital in 1101 (Paoli, *Codice Diplomatico*, I, No. 156; Rey, *Les Colonies Franques*, p. 446).

not been able to visit myself, could not but result in the discovery, at the place I suggested, of a "Khurbet" *Sousya;* finally that this was the spot where the site of Hippos should be fixed. It would be easy, I wrote, for the first traveller surveying the neighbourhood of the Sea of Tiberias to make the necessary verification on the spot.

I have the satisfaction to state that this verification has just been made, and that it fully confirms my anticipations. A German traveller, Herr Schumacher, who has quite recently surveyed the Jaulân—the territory of the ancient province of Gaulônitis—has found, between Fîk and Kal'at el-Hosn, the *Sousya* or *Sousiya* whose existence I announced in 1875.[1] He does not hesitate to recognise in the extensive ruins bearing this characteristic name, the city of Hippos, whose autonomous coins he had collected in the adjacent localities.

Herr Schumacher makes no mention of my memoir, where long ago was formally exposed the theoretical solution of the problem which has just received its application on the spot. This omission can, to a certain extent, be understood; this traveller appearing only to have known, in the way of modern works on this country, Mr. Selah Merrill's book, "The East of Jordan," and this book, although several years later than my memoir, does not, as far as I am aware of, appear to have taken account of its conclusions.

It is more surprising that these conclusions are not remembered by MM. Guthe and Socin, who are generally so conversant with everything concerning Palestine, and who have published, enriching it with numerous and learned notes, the interesting account of Herr Schumacher.[2]

I, for my part, understand it so much the less, because M. Socin was certainly acquainted with my memoir, after the reading of which he was kind enough to send me, more than seven years since,[3] some accessory remarks.

If I have judged it necessary to bring these facts before the public, it is less, I hasten to say, to raise a question of priority, than to make known the final proof of a theory which had been accepted on trust by several persons. Above the secondary interest a savant may have in claiming any discovery there is the superior interest of science, which ought not to neglect registering the evidence of the exactitude of its method. It is for

[1] Zeitschrift des Deutschen Palæstina, Vereins, IX, pp. 187, 324, 334, 349. Leipsig, 1886.

[2] These notes are sometimes open to criticism; for instance, p. 170, the pronunciation *rujâl* (men) is really used in the modern Arabic, whatever M. Socin may assert; p. 172, the same remark applies to *tôm* and *tômè* (garlic); p. 173, *a râq* does not only mean *caves*, but also *cliffs;* p. 185, the dissyllabic pronunciation *rŭjŭm* (heap) is also in use; p. 192, the true pronunciation is *Serrîs* and not *Serîs*, and the word is applied to a shrub whose botanical species I am unable to define, but, in any case, it is not a "Cicharienpflanze" (the name of the place *Serrîs*, in the neighbourbood of Jerusalem, is of the same origin)! &c.

[3] Letter of the 2nd February, 1879.

this last reason that I permit myself to insist upon the importance and the bearing of the statement made by Herr Schumacher. This statement is not merely the material justification of my identification of Hippos with Sousya; it is, before all, the convincing proof of the method itself of inference, that I have many times had occasion to apply, or to advise the application of, to Biblical topography. I may perhaps be allowed to call to mind that it is owing to this method taking its main point from the Arabic tradition, written and oral, a very strict method in its apparent boldness, that I have, for instance, been enabled to determine, *à priori*, the site, hitherto vainly sought, of the royal Canaanite city of Gezer, and that with absolute certainty, thanks to the explicit inscriptions engraved on the rock I had the good fortune to discover several years after my theoretical determination.

Although Herr Schumacher does not bring us for Hippos this epigraphic guarantee, infinitely rare in Palestine, one may nevertheless, at the present time, as I proposed in 1875, confidently inscribe upon the maps, at the ruins of Sousya, the site of the ancient Hippos, and assimilate with the surrounding neighbourhood the district of *Hippene*, to which this important city had given its name.

CLERMONT-GANNEAU.

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## NOTES ON ARABIA PETRÆA AND THE COUNTRY LYING BETWEEN EGYPT AND PALESTINE.

BY COLONEL SIR CHARLES WARREN, G.C.B., R.E., K.C.M.G., F.R.S.

1. BETWEEN the cultivated lands of the Egyptian Delta and the hill country of Palestine extends an arid wilderness, part of which is known as Arabia Petræa; it is also known under the name of the Desert of the Exodus.

2. It is bounded on the north by the Mediterranean Sea, on the south-west by the Gulf of Suez, and on the south-east by the Gulf Akaba and Wâdy Arabah. It is thinly inhabited by nomadic tribes of Arabs, who, according to their traditions, have come from the south, from Mecca, and who are slowly migrating onward into Africa.

3. The country may roughly be divided for general description into four portions:

*a.* The semi-fertile portions about the southern end of Palestine, which have once been cultivated but are now lying waste.

*b.* The arid table lands of the Tih.

*c.* The sandy dunes about the coast of the Mediterranean and Suez Canal.

*d.* The mountainous district of the Peninsula of Sinai.

*a.* This is commonly called the "South Country," and of it Professor

Palmer remarks (p. 297, "The Desert of the Exodus"), "Half the Desert owes its existence to him (the Bedouin); and many a fertile plain, from which he has driven its useful and industrious inhabitants, becomes, in his hands, like the South Country, a parched and barren wilderness." This South Country, or Negeb, is wholly in Turkish territory; it is the home of the Lehewat, the Amarin, the Azazimeh, the Jehalin, and part of the Teyahah. It was once a well-cultivated land, and the ruins of the vineyards and terraces on the slope of the hills are still visible. This country is an artificial desert; it was not visited, and will not be further referred to.

*b.* The desert of the Tih is a limestone plateau, and is described in general terms in the "Desert of the Exodus."

*c.* The sandy dunes about the sea coast and Suez do not appear to be anywhere described. It is for the most part an undulating waste, covered with blown sand from the sea-shore or from the disintegration of sandstone rocks. Its sands are constantly but slowly in motion. In some portions the natural features of the country are very thickly covered with these sands, and only crop out at intervals.

*d.* The Peninsula of Sinai is described in a variety of works.

4. It is not proposed in the following remarks to make a compilation from other works, but simply to state what may be new or may have been previously incorrectly stated. The very best works contain most erroneous accounts of the Bedouin, and even Professor Palmer was mistaken about the localities they inhabit. It appears never to have been recognised that the tribal grounds are interlaced, and that in many parts detachments of several tribes are found amicably living near the same waters.

5. The desert territorially may be divided into three portions:

A. Turkish Territory.
B. Egyptian Territory east of the Suez Canal.
C. Egyptian Territory west of the Suez Canal.

6. The portion visited lies almost wholly between the Suez Canal and the Eastern Egyptian boundary. This boundary does not appear to have been clearly defined by treaty or otherwise. Several charts show it as a straight line drawn from Al Arish (on the Mediterranean) to Akaba; but, on the one hand, the Porte appears to assume a nominal control over some tribes of Bedouins to the west of this line (in Jebl Hilâl for example); while, on the other hand, the Egyptian territory on the coast of the Mediterranean extends up to Rephia, midway between Al Arish and Gaza. It seems probable that the boundary inland has never yet been demarked, and this uncertainty may at some future period be a source of difficulty leading to a conflict of jurisdiction.

7. The tribes are located according to the lettering:

Terebîn, A.B.C.
Haiwatat, A.B.C.
Teyahah, A.B.
Azazimeh, A.
Alawîn, A.
Lehewat, A.B.
Bili ben Ali, B.C.
Ayeideh, B.C.
Towarah, B.
Sowârkeh, A.B.
M'said, B.C.
Turmeilat, C.
Máâseh, C.

8. The *Terebîn* comprise a very powerful series of tribes, principally living about Gaza, where they are said to number 2,000 fighting men.

Other detached minor tribes live near the Suez Canal, and a powerful tribe lives in the Gizeh district, near Cairo; these tribes are closely connected, but the Egyptian Terebîn have, in many instances, almost become fellahîn. Those who live in Syria are extremely turbulent and fanatical, and are always hostile to Franks. They are said to be very untrustworthy and deceitful. They have a large number of horses and camels, grow corn, and are very wealthy. The Turkish troops quarter themselves among them during harvest time for the purpose of collecting taxes, but are frequently driven out. The Turks generally keep some of their sheikhs in prison as hostages.

The *Haiwatats* comprise also a very powerful series of tribes. They inhabit a large tract of country east of the Gulf of Akaba, and also Wâdy Arabah, under the name of Alawîn. They also occupy the country between Suez and Akaba, but only in detachments. They occupy the country between Suez and Cairo in great force, and also about Zagazig. During the late war they were ordered to furnish a contingent of 2,000 men to save Cairo from an attack from the direction of Suez.

Sheikh ibn Shedîd belongs to a very wealthy family living close to Cairo, who from their wealth and influence, having obtained the ear of the Egyptian Government, assume a kind of control over all the other Egyptian Bedouins.

The *Azazimeh* live wholly in Turkish territory, to the west of Wâdy Arabah. They are a turbulent tribe, constantly at war with their neighbours. They have been seldom visited by travellers.

The *Alawîn* are a branch of the Haiwatat, and live in Wâdy Arabah.

The *Lehewat* live near the Azazimeh; they do not appear to be a formidable tribe. Meter Sofieh, the guide to Professor Palmer's party, belonged to this tribe, but had ceased to live among them.

The *Bili ben Ali* live almost wholly west of the Suez Canal, but there are a few families about Al Arish.

The *Ayeideh* live almost wholly west of the Suez Canal, where they have been driven during the last few years by the Terebin, with whom they have still a blood feud; their lands formerly extended between Jebl Moghara and Ismailia.

The *Towarah* inhabit the desert of Sinai, and keep themselves aloof from other Bedouins; they are very poor, owing to the drying up of the Peninsula in recent years, caused by cutting down the timber; they are divided into several minor tribes not necessary to mention, as the whole of the fighting men would not number more than 600.

The *Sowârkeh* are said to be a powerful tribe; they live about Al Arish, and have horses. To all appearances they are a poor tribe. They carried on a successful war with the Terebin for many years, with whom they have a blood feud.

The *M'said* are a poor tribe inhabiting the Suez Canal on both sides, near Kantara; they are a branch of the Lehewat.

The *Tomeilat* live on the west of the Canal, about the Wâdy Tomeilat. Their Sheikh Ibrahim is a man of some weight among the Bedouins, though his tribe is not of much account.

The *Màâseh* live in the mountains west of Suez ; they are well-known marauders, and often travel several hundred miles in their looting expeditions. They are the finest of the Egyptian Bedouins, and would make magnificent soldiers if brought into tolerable discipline.

The *Teyahah* are a powerful tribe inhabiting the desert of the Tih and "South Country"; they are a very warlike tribe, and are, in many cases, well-disposed towards Franks ; they have been in the habit of conducting tourists through their country from Neckel to Gaza.

9. The number of fighting men between the Suez Canal and Palestine has been very erroneously computed, having been often stated as 50,000 to 80,000; at the very highest estimate it is not likely to be more than 10,000, and of these a large number must always remain on the lands to guard the flocks.

## The Peninsula of Sinai.

10. The Peninsula of Sinai is described in the "Ordnance Survey of Sinai," and in Professor Palmer's "Desert of the Exodus."

The Plateau of the Tih, rising to an altitude of 4,000 feet above the sea, projects into the Peninsula, and terminates abruptly in a limestone wall 1,500 feet in height, overhanging the sandy plains of Er Ramleh. This sandy plain is probably formed by the disintegration of the sandstone underlying the limestone.

Wherever the strata of sedimentary rocks were observed near the granite walls of the Peninsula, they were seen to have this horizontal position, and gradually become more and more tilted up as they approached the granite. It appears, therefore, to be probable that the sandstone and limestone foundations, once overlying the granite, have been removed by denudation.

11. The granite and other volcanic rocks, which now constitute the greater portion of the Peninsula, have evidently been filled in to some extent with sedimentary deposits, which again have for the most part been subsequently cleared out. In some cases the deposit, which is of a marly nature, has not quite been removed, and still fills up the lower portions of the valleys. It is to be seen in the Wâdy Feirân, Hebran, Ghurundel, &c. ; and in all these valleys springs of water are to be found, as the rainfall cannot penetrate the marly floor, and has to run along its surface to the sea.

In other instances, where this deposit has disappeared and loose sand has replaced it, there is no water to be found.

The rainfall in the Peninsula is at the present time considerably less than it is in the Desert of the Tih, and the drought is excessive. This drought is ascribed to the gradual decrease of the trees—a decrease which has been going on steadily for the last thirty years, since the Egyptian Government imposed a tax of charcoal upon the Bedouins.

Should the Government alter this tax for one which would induce the Bedouin to grow trees, such as a tax of so many muids of dates, it is probable that trees would again flourish in the Peninsula. The cutting down of trees for charcoal should be prohibited, except in districts where trees are over-abundant and require thinning.

12. I was shown many places in the valleys where there had formerly been mazaireh (cultivated ground), but which has now been abandoned for years on account of the drought. In these places there were still existing the corn magazines and watch-houses, and the portion of the ground that had been subject to the plough was distinctly visible.

13. There are extensive palm-groves in the Wâdy Feirân and at Tor. Every Bedouin family has its garden of palm-trees. The fruit serves for food for the human beings, while the date-stones are boiled down for the goats.

There are several places in the Peninsula where the water might be dammed or stored up, but there are not such facilities for this here as in the Tih.

14. The Peninsula is principally inhabited by Towarah, but there are also a few families of Terebîn, Haiwatats, Debûr, and Genounheh. They are all very poor. The Towarah are industrious, and are so poor that they have to eke out their living by driving camels for hire, and go into Egypt to act as servants in gardens. They have much work in connection with the Convent of Sinai, and see so much of tourists in the Peninsula, that they have less active prejudices against Franks than other Bedouins, and consequently are looked upon with doubt and suspicion by their neighbours.

In time of war they are not in the least likely to side with Christians, unless they are sure they are likely to be their future masters. The remark of the Bedouin is a very natural one: it is, "If I do anything for you openly, what is to become of me when I lose your protection?" The Towarah are not a warlike race, but they would defend their own mountain passes against great odds, or they might fight in the open in a fit of enthusiasm.

About the year 1869–70 they were ordered to assist in guarding the new Suez Canal; but Musa Nuseir, their head Sheikh, refused to do so, on the grounds that the Towarah had nothing to do with the country about the Canal, as they lived beyond it. He was cast into prison on this account, and remained there several months, but eventually succeeded in proving his assertion, and was released.

The Towarah do not now contribute towards the safety of the Canal in any way. It appears that there are very ancient archives in the bureau at Cairo, from which Musa Nuseir proved his case.

15. Musa Nuseir is the hereditary chief of a tribe, and is also Sheikh of all the Sheikhs of the Towarahs, but he is not the Sheikh of all the Towarahs. There is none! He has very little active power among the Bedouins, but he is a singularly upright and honest man, and exercises a strong moral influence upon the people by his good example and straightforwardness.

It is often stated in books that Musa Nuseir is the chief Sheikh in the desert: this is a very grave error. He has no power whatever among the Terebin, Haiwatat, Teyahah, &c., though his opinion as a councillor in the assembly of Sheikhs would be very highly esteemed. Personal influence goes a great way among these people, but intrigue counteracts it.

In such a case as the recent war, when sentiment ruled the Bedouin, the common-sense arguments of Musa Nuseir would be voted as ridiculous and out of place.

He is said during the war to have exercised some considerable control over the Towarah, and to have prevented their breaking out and sacking Tor. It is probable that his arguments among his own particular tribe may have acted as a wholesome check, but there is little doubt that Tor would have been sacked by the Towarah had not preparations been made for the defence at the proper time. Many of the Towarah took more heed of the messages of Arabi, sent through the Haiwatats, than of the arguments of Musa Nuseir.

## The Tih.

16. The plateau of the Tih, or Desert of the Wanderings, rises to a height of 4,000 feet above the sea at its southern end, and slopes down gently towards the north until it is lost in the sandy dunes fringing the Mediterranean coast.

It is formed of nearly horizontal strata of limestone, but here and there is found a fault, when sandstone is visible. The Tih consists of one vast plain, intersected towards the south by deep fissures, and is broken in places with mountain ranges, the principal of which are Jebls Raha, Bodieh, Moghara, Yeleg, and Hilal.

17. The soil and vegetation of the Tih is very variable. There are many places where, for eight or ten miles at a stretch, the ground is hard like rock, and covered with pieces of broken flint, without a scrap of vegetation of any kind. In other places the ground is for miles as smooth as a bowling alley, with a hard, compact white surface, with no place for vegetation. In other parts there are stretches of hard sand, with scanty shrubs here and there.

But traversing all these there are to be found, at intervals, broad, shallow watercourses called *seils*. These are in many cases 100 yards or more wide, and in them are to be found shrubs all the year round, and after heavy rains the grass springs up in them and there is good pasture for several weeks for camels, sheep, and goats.

These seils are very slightly depressed below the general surface of the ground, and, when the rain falls, they present the appearance of broad rivers, 100 yards across, and from one to four feet deep. These waters might be run into dams, as is done in South Africa, and kept for summer use.

18. The so-called *River of Egypt*, or Wâdy al Arish, is a large seil commencing at the southern end of the Tih, and running a course of about

150 miles before it enters the Mediterranean near Al Arish. This river is, as a rule, a dry and shallow watercourse; but at times, for a few hours, it is quite full of water to a depth of three to four feet. The beds of the large seils are very uneven, and the water will lie in the pot-holes for some weeks after heavy rains. Generally in January and February there is plenty of rain over the Tih—so much so that water for drinking, both for man and for herds, can be found every few miles in the plain, and all over the hills. During November, December, and March, there are often dense mists, moist fogs, and heavy dews, which saturate the shrubs with moisture, and even deposit moisture among the rocks, so that flocks do not require to go to water. These mists depend upon the wind, and often alternate with intense droughts.

19. The rainfall may perhaps be roughly estimated as 12 inches per annum, and appears to be considerably in excess of many of the pasture lands of South Africa. In fact, a great portion even of the desert proper only differs in degree from the sheep farms of South Africa. It will always remain more or less a desert at certain times of the year, but it is a desert which might with advantage be inhabited by farmers with settled homes.

20. There are very few springs in the Tih, and during the summer the Bedouins are often in great straits for water. The principal permanent springs may be enumerated.

Along the western edge of the Tih platform, Marbrook, Moses Wells, Wâdy Sudur, Elifih, Ghurundel.

In the Sinai Peninsula the springs about Sinai: Wâdy Feirân, Hebran, and Tor.

The springs in the Wâdy Al Arish: springs at Moghara, and in the sand dunes about Mahada and Gatieh, where there is fresh water near the surface over a stretch of several square miles.

21. As it is known that there are not only goats, but also a great number of sheep in the desert, it is obvious that there must be food for them. Sheep do not thrive during the hot weather, and at that time are not found to be such good mutton as goat. These sheep are of a very hardy nature, and ewes great with young have been known to travel thirty miles a day for four days without injury. When on the line of march, they generally first suffer from abrasion of their heavy tails.

The price asked for a sheep in the desert is four times that asked in the Jordan Valley, and they often cannot be obtained under 25 to 30 shillings. This excessive price indicates that there is a difficulty in rearing them. During the time we were in the desert, from September to March, we were not able to obtain any milk from the goats or sheep, except during the last month. In Palestine the sheep give milk during the winter.

There are no cattle of any kind in the desert. The only domestic animals seen were—sheep, goats, dogs, donkeys, camels, and horses. The latter are only found in the pasture lands between Al Arish and Gaza, and towards the South Country. Horses can be taken all over the desert, provided camels are taken with them with a supply of water.

22. The Bedouins congregate together during the summer and autumn, near the springs of water and palm-groves. In the spring they have grass and water everywhere, and are free to go where they like. In the winter they are in great straits, for they have to go where they can find herbage, and yet have to drive their flocks to water, sometimes a distance of twenty or more miles. This they do about twice a week, sending the camels for water for their camp when they have quite run out of water.

When visiting camps, it was not unusual for Bedouins to show that they had not a drop of water even for making coffee until the arrival of their camels, and I have sometimes found it necessary to provide the water for making their coffee, which, however, they have always scrupulously offered to return as soon as they have been enabled to do so.

23. It is quite a mistake to suppose that the Bedouins of this desert do not grow corn. Each tribe has its cultivated land (as well as its palm-groves), and they grow as much corn as they require for their sustenance. There are extensive Mazeirah in Wâdy Er Raj, on the Tih itself, and in various out-of-the-way places which travellers do not see.

Near Wâdy Sudur, on the summit of Jebl Rahah, at a height of 2,290 feet, is a large tract of Mazeirah, on which the Dubur and Terebîn grow their corn. This spot is chosen, both because the soil is fertile and because the sea breezes, charged with moisture, deposit water, in the form of rain or mists, on the high grounds early in the morning. In other cases the Bedouins have joint lands with the fellahîn living on the outskirts of the occupied lands of Egypt and Palestine. A family or portion of a family of Bedouins will go a hundred miles or more, quite beyond the tribe, to cultivate land for corn.

The connection of the tribes one with another is difficult for Europeans to comprehend; it seems so contrary to the whole rules of Bedouin life as usually laid down. All the desert tribes have their allies or relations among the Bedouins or fellahîn in the cultivated portions of Palestine and Egypt. For example, the Aligat tribe of the Towarah are allied by marriage with the Nifiat of the Nile. No doubt this was at first dictated by policy, in order to secure themselves friends respectively in the desert or cultivated country; but it cuts both ways, and anybody who takes the trouble to investigate and understand these relationships will find it comparatively easy to make arrangements with tribes in the desert, however far they may be. In fact, with a reliable Government in Egypt and Palestine, the desert ought to be a safer place for life or property than any large European town possibly can be.

### The Sandy Dunes about the Coast of the Mediterranean and Suez Canal.

24. These dunes are gradually sweeping onwards, and have already engulphed the old pasture lands of Goshen. They are caused, for the most part, by the blown-sands off the sea-shore, which are constantly moved inland by the prevailing wind.

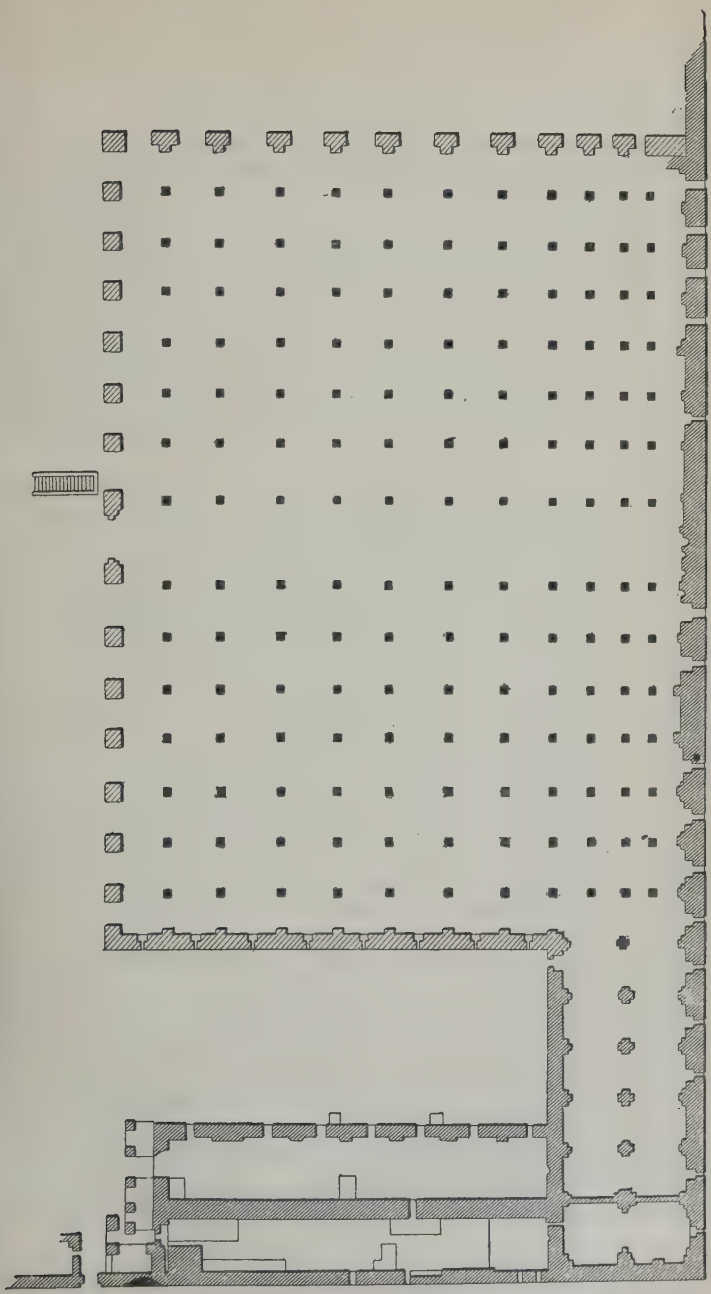
The process is as follows :—The sand, when blown inland from the seashore, moves slowly forward in a succession of small waves, about 1½ inches from crest to crest. Each wave has a gentle slope of about 10° towards the direction of the wind, while on the lee side it has an abrupt slope of about 30°. Each grain of sand is blown up the gentle slope, and falls by its own weight down the steep slope ; thus the waves themselves have a small progressive motion. These small waves, from one cause or another, accumulate into large waves, which in some instances rise to the height of 300 to 400 feet. These large waves, like the small ones, have a gentle slope towards the wind, and a steep slope away from the wind. The sand falling down the steep slope at certain times makes a peculiar musical note from the vibration of the particles. These large sand waves or dunes are continually in motion. The motion is rendered very conspicuous owing to the effect it has on the telegraph line between Kantara and Al Arish. Telegraph poles placed near, or in the hollows, soon get covered up if not constantly moved, and those towards the crests of the dunes are left suspended in the air. The palm-trees at Gatieh, in the same manner, are covered up for awhile, and subsequently exposed. The shifting dunes extend inland from the sea to a distance of from fifty to eighty miles, as far as Jebl Yeleg and Jebl Hilal, and are only arrested in their onward course by the mountain ranges. In some cases the outlines of these ranges, as in Jebl Raha, are quite covered up.

There cannot be any extensive growth of shrubs on sand so continually shifting, and there can be no springs of water, with certain exceptions, which I will mention. The district of these sand dunes is looked upon with a certain amount of awe by the Bedouins, who rarely traverse it during the hot months, as water is so scarce, and there is danger if they lose their way.

The exceptional springs are those such as at Mahada, about thirty miles from Ismailia, which have been preserved in a remarkable manner. They are the old springs which were in use many hundreds, probably thousands, of years ago—possibly the springs used by the children of Israel living in Goshen. As the sands encroached, the shepherds using these springs have carried the sand away from their immediate neighbourhood, and this going on for hundreds of years has resulted in craters in the sand 300 to 400 feet, at the bottom of which the springs are found.

The land of Goshen is thus engulphed by the sand dunes, but it is there still underneath the sand, and fertile as in days gone by.

About Gatieh, between Ismailia and Lake Serbonis, there is fresh water underneath the soil in many places at a depth of a few feet, and here there are forests of palms, said to number 70,000. These are the property of the various tribes and families inhabiting the desert.



THE MOSQUE EL AKSA, AS IT WAS.

# THE MOSQUE EL AKSA, JERUSALEM.

The volume lately issued by the Palestine Pilgrims' Text Society, viz. "The Travels of Mukaddasi," translated from the Arabic by Mr. Guy le Strange, gives a most interesting account of various sites and buildings in Palestine at the time of his journey, viz., *c.* 985 A.D., the details of which are increased in value to the archæologist by careful notes added by Mr. Le Strange.

Mukaddasi's description of the Aksa is the most detailed account of that Mosque which is known to me; and by comparing it with the statements given by Nassiri Khasrou, who visited and described it, *c.* 1040, and by Edrisi, *c.* 1150, we obtain an idea of the grandeur of the Mosque after its restoration, or rather rebuilding, in the eighth or beginning of the ninth century, which seems to show that it surpassed even that of Damascus.

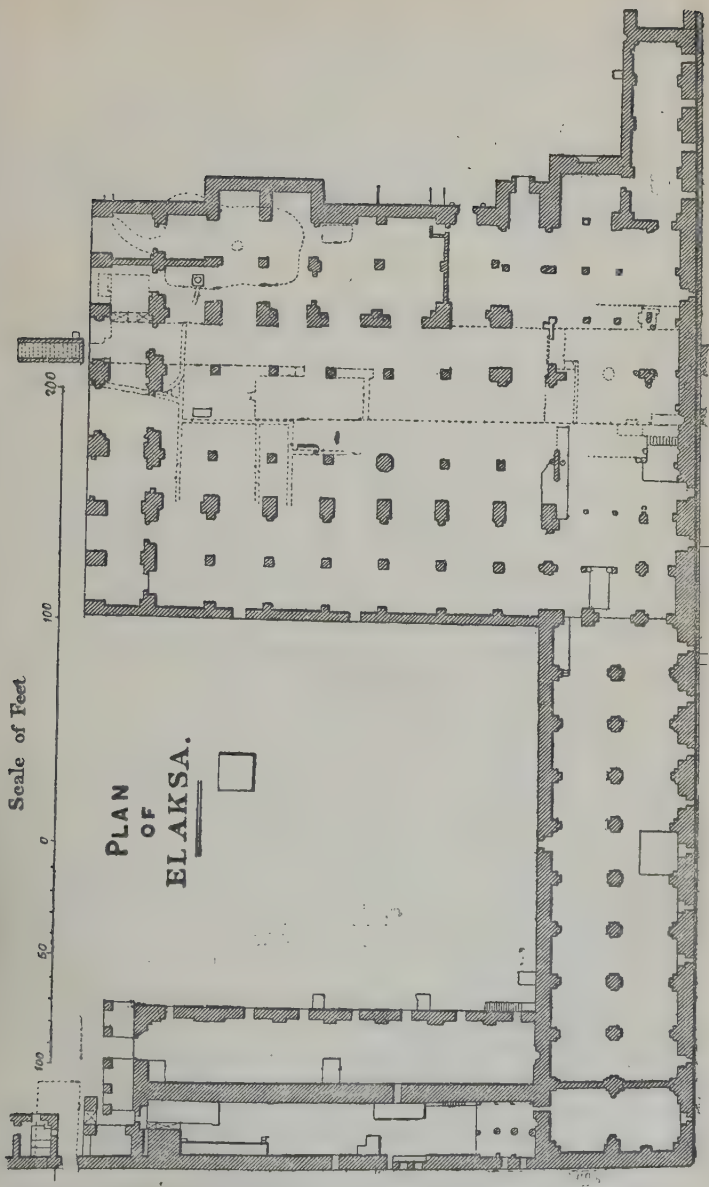
The plan of the Aksa, in its present state, is given accurately, to a large scale, on the map of the Haram Area, &c., made from the survey by Sir Charles Wilson, and this, allowing for alterations known to have been made in the eighth century, was considered by Count de Vogüé to represent the great Church of St. Mary, built by command of Justinian, and of which Procopius gives a detailed account in his book, "De Ædificiis," recently translated for the Palestine Pilgrims' Text Society by Mr. Aubrey Stuart.

But the present remains show very slight traces of so magnificent a building as that described by Procopius, and it is now clear, from the above Arabic authors, that the Mosque, as restored after the great earthquake in the eighth century, is very feebly represented by the present structure, which has seven aisles running north and south, with seven doors opening, on the north side, towards the Dome of the Rock, whereas it appears, from the descriptions given by the above-named Arabic authors, that the original Mosque had fifteen aisles, with fifteen doors opening northward, and eleven doors to the east.

Courts are described surrounded by colonnades of marble columns, halls vaulted with stone, and whose ceilings are decorated with mosaics, the main building itself having "a mighty roof and dome."

The idea altogether conveyed is that of a Mosque resembling more what we can see realized in that of Damascus, than the comparatively poor remains of the Aksa, which, picturesque as they undoubtedly are, occupy but one-half of the space of the old Mosque, and are built up of the poorest materials, the only exception being the great columns of the central aisle. And it would appear, from Mukaddasi's account, that these are the sole remains of the original Mosque.

T. Hayter Lewis.




MOSQUE EL AKSA ACCORDING TO MUKADDASI.

## NOTES.

### I. The Stones of Jerusalem.

The reddish rock "misseh" is to be found in the valley in which the Convent of the Cross is situated, even northwards to the watershed, but it is also found on other places west (not east) of Jerusalem. But I have to mention that the word "misseh" does not only mean this reddish stone, but also others which are white or green: it is the classification of hardness, not of colour.

At Jerusalem there are the following classes of stones :—

1. *Hower*, very soft chalk, hardly to be called rock, as it is so soft and brittle. Pounded and mixed with lime it makes the mortar for fireplaces and bake-ovens.

2. Soft *Kakooli*, a kind of chalk, and white, soft.

3. The common *Kakooli*, a soft limestone, easy to be dressed ; many houses are built from it, the best is brought from the east side of Mount Olivet and Anathoth, but it is found also in other places.

4. *Nahreh*, a kind of conglomerate, in various degree of hardness, some so brittle that it falls by-and-by to sand ; others bordering on flint ; between them a great variety. Nahreh means the firestone—*i.e.*, the stone which stands against fire. All others crack when heated or become lime ; not so this one, so all fireplaces and ovens are made with it when bricks cannot be had. As they are also especially light (not heavy), so they are used for the arching of the vaults, in new (and found in old) houses.

5. Then comes a stone between Kakooli and Meleki, very often used at building, as the dressing is easy ; then comes—

6. *Meleki*, or the royal rock, the best stone for dressing and building ; as it is not so hard as Misseh it cannot easily be dressed, and thus it stands against the atmosphere, as the Kakooli is affected more or less by the latter, and by wet and frost, not so the Meleki.

Of this there are of various degrees ; some era intermixed with other stuff and so exposed to breachings, &c. ; then comes—

7. Misseh, of which there are several kinds :—

(*a*) Soft Misseh, white.

(*b*) Soft Misseh, reddish.

(*c*) Hard Misseh, reddish or white.

(*d*) Hard Misseh, white or green, or some yellowish.

(*e*) The hardest Misseh, or Jehudeh, as the workmen call them, as it is most difficult to deal with them.

(*f*) Flint, generally brown, interwoven with white stripes.

Then there are also some more in regard of the size and form of the stones :—

*Gardad*—Flat, hard, about 8 inches to 1 foot thick, and 3 or more feet long, broken out from layers.

*Makatim*—Of the same form but much smaller, only 3 to 4 inches thick, generally used for arches, as they are very hard and durable, and easily worked to arches.

*Akkat*—The general arch-stones, rough, flat pieces, not hewn, mostly made of the Nahreh, for cisterns and arches which must be strong, also from Kakooli or Misseh.

*Shakat* means, generally, simply stones for a wall of the size that a camel may bear two of them.

*Akkabe*—Long and narrow stones for thresholds or lintels for door and windows.

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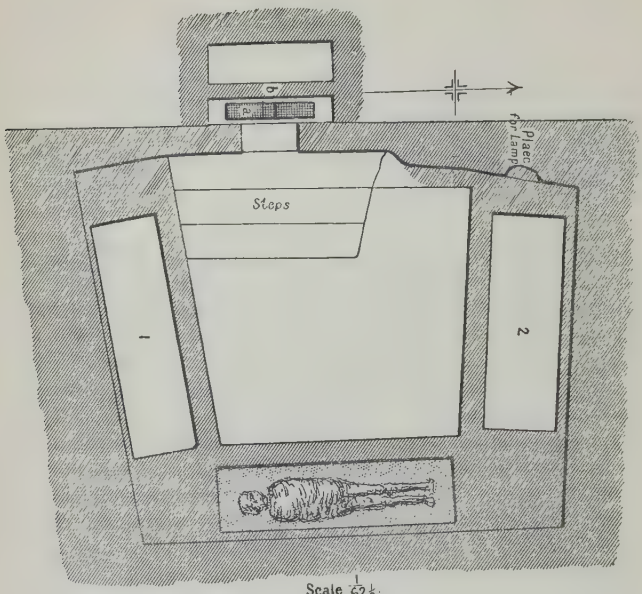
## II. Newly discovered Rock-hewn Tomb at Kolonieh.

In winter 1877–8 became by the much rain the brook at Kolonieh to a grand stream, which carried off one of the arches of the stone bridge there. As the pier had also gone, so in winter it could not be repaired; but in order not to stop communication a wooden bridge was quickly made, which lasted for seven years, but had to be replaced by a stone one, which was done in 1885, and stones for it squared in the neighbourhood; by doing so a rock-hewn tomb was discovered. The proprietor of the ground came to me saying that he had found a cave, and in it tombs, paintings, and other things, and that I should go and see it. In general, reports of this kind are exaggerated, yet Kolonieh proved an exception; for I went next day, 31st August, there, and found more than I had expected. About 500 to 600 feet south-east of the bridge in a vineyard the opening was shown to me. The arrangement was of a kind which I had not seen before anywhere. It will be understood from figs. 1 and 2 of the adjoining plans and sketches.

When the earth of a few feet thick had been removed there were four long and narrow stone slabs horizontally laid (see figs. 2 and 4), and when these were taken off there was a hollow or small artificially made cave, the slabs resting on one side in a groove in the rock scarp, on the other of some masonry, as the rock there was not high enough. Across this little cave was, along the scarp wall, a vertical hole, and in it an upright stone flat, of equal thickness, (*a*) of a square form, a rock ledge (*b*) keeping it in this situation. Towards the upper end the stone has a hole through which a rope might be slung, and so by pulling it might be lifted upwards and out of its position, and by this means the tomb opened.

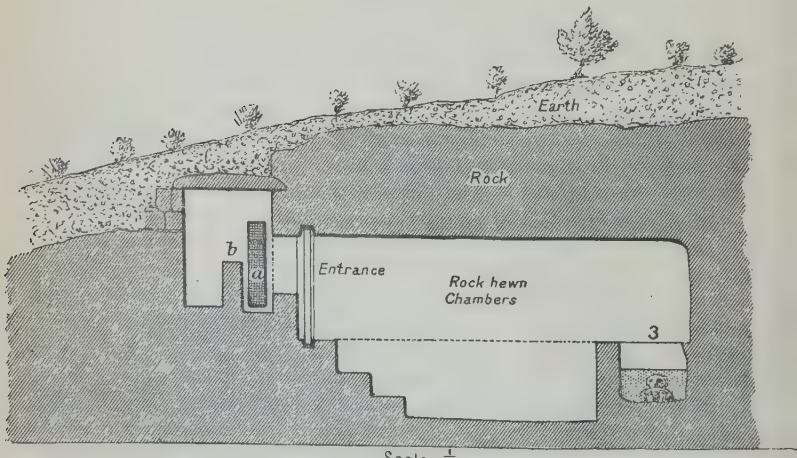
The opening (only about 1 foot thick) in the rock scarp wall is square, about 1 foot 6 inches wide, and 1 foot 10 inches high. Inside there is, 1 foot 5 inches lower, a 1 foot 1 inch broad stone bench, and from it three steps led down to the bottom of the rock-hewn chamber, 4 feet deeper (or lower) than the lower part of the entrance. The cave or chamber has a square form, but as the plan (fig. 1) shows on the side of the entrance wider (14½ feet) than on the opposite side (12 feet 2 inches), also the other two sides are differing, the northern 10 feet, the southern 11 feet.

FIG. 1.




Scale $\frac{1}{62\frac{1}{2}}$.

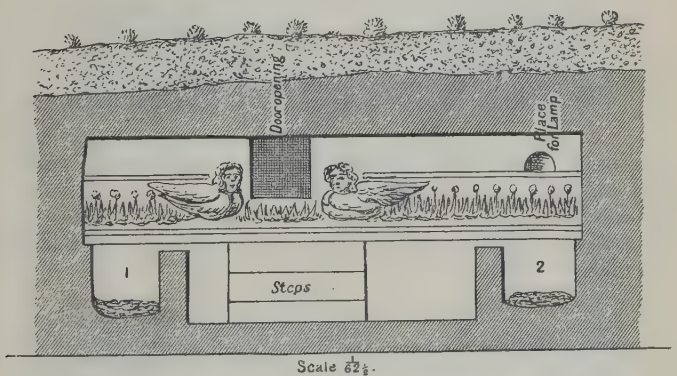
FIG. 2.




Scale $\frac{1}{62\frac{1}{2}}$.

The height is on an average 5 feet $6\frac{1}{2}$ inches, the bottom even, but the ceiling a little shelving or inclined. On three sides there are rock-hewn troughs or tombs, each very nearly 2 feet wide, 1 foot 9 inches deep (cut perpendicular), and on an average 6 feet 6 inches long. The shortest width, 6 feet 2 inches, is the northern, and the longest width, 7 feet 3 inches, the southern. In these two latter, Nos. 1 and 2, there was human dust intermixed with a few very decayed bones, but in the eastern width, No. 3, which is toward the hill (as fig. 2 shows), I found nearly full of water, and in it a preserved skeleton, and, as I afterwards learned, of a

Fig. 3.



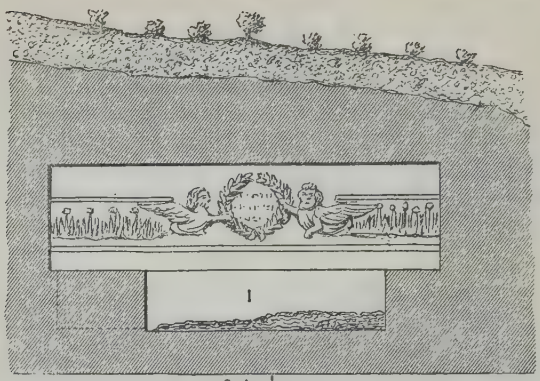

Scale $\frac{1}{62\frac{1}{2}}$.

woman. It seems the water coming out from the higher layer of the rock bearing with it some lime stuff, covered the bones with stalactite and preserved them, as in the other two there is only moisture, but no water, and so the decaying took place.

But the most remarkable thing I found was fresco painting on the walls, being first plastered, and the painting (still in very good preserved colours) afterwards put on. On the ceiling there is no plaster, but the painting put on the rock surface and afterwards burnished, as it looks still so. On the north and west sides the paintings are still visible, but by moisture decayed so much that nothing can be comprehended or made out; the western and southern sides were preserved when the cave was opened, but a few days after the plaster fell off. As I came soon enough I could copy them, which I give in the drawings. There are red stripes or lines, and between green leaves with red flowers, and in the middle a pair of winged figures with heads of a child, *i.e.*, cherubim; they look very friendly, and have black hair; the body like a dove.

On the west side there is between them the entrance hole, but between the pair on the south side is a green wreath (of green leaves) bound at the bottom with a brown riband, its ends hanging down ending in heart-shaped forms.

Fig. 5.



Scale $\frac{1}{62\frac{1}{2}}$

And in the field, inside the garland is a Greek inscription, the cherubim having each only one are holding the wreath. Similar drawings are on the ceiling (see drawing No. 6); there are also two branches of brown colour. These figures on the ceiling are much larger and of full human

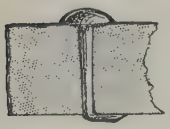
Fig. 6.

Scale $\frac{1}{67\frac{1}{2}}$.

size, or rather even larger, and have long garments, but also only one arm. No cross could be found anywhere, nor on the heads of the figures any rings as of saints; still the inscriptions declare the tombs to be Christian. On the western wall inside there is a niche for a lamp, and the upper part is blacked, so that it must have been used in such a way.

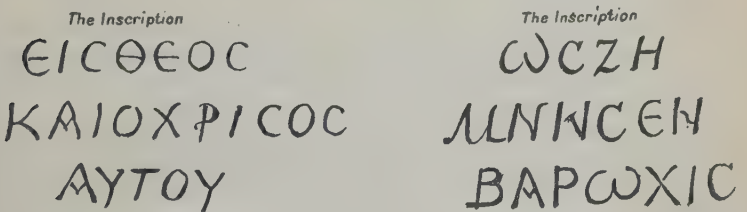
On the rock bench inside the entrance there were lying a quantity of large iron nails, with remarkably large round heads, and the points bent or rivetted; also an iron ring (see No. 7, where it is given on a larger scale), formerly apparently belonging to a wooden door, which must have been (according to the nails) 3½ inches thick. On the rock are holes for the upper and lower hinges of the apparently wooden door, and for the bolt in the middle on the other side. The wood was entirely rotten, and nothing left of it.

Fig. 7.



It is curious that although the tomb could be shut up with the stone slab above described, yet a wooden door was made. This gives me the idea that the tomb may have been originally Jewish, and then afterwards used by Christians, or (and this is much more likely the case) the tomb was for a certain time used as a kind of a chapel, or an anchoret lived there for a time.

Fig. 8.




The Russian Archimandrite told me that the figures and inscriptions belong to the third century, and that the inscription on the wall is the words of the malefactor on the Cross, "Lord, remember me." The one on the ceiling to be read: "God and His anointed" (Christos).

Conrad Schick.

Jerusalem, *November*, 10*th*, 1886.

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## THE SIZE OF THE "CITY OF DAVID."

This topic is touched upon by C. R. C. in a short paragraph in page 82 of the *Quarterly Statement* for April, 1886, and one is surprised to find that, after passing by, without reply, the chain of evidence brought forward by the Rev. W. F. Birch in the *Quarterly Statement* for 1885, and in the January number of the current year; he should have seized upon the mere indication (in a plan) of the area within which it is suggested by Mr. Birch that excavations should be made, in order to search for the sepulchres of the Kings.

I can scarcely understand how it is that all the indications which point

to one position should practically be considered valueless because that site is of limited size and is not adequate in extent to satisfy C. R. C.'s idea of a *city*.

And yet the very fact that the smallness of the site is considered to militate against the adoption of Mr. Birch's views on the position of the "City of David," shows that that investigator and his opponent C. R. C. are really contending about two different things.

Mr. Birch is writing of the "City of David" as described in the Bible, while C. R. C. seems always to be thinking of David's capital, or, in other words, of the City of Jerusalem. For this reason I wish to point out once again that the phrase "City of David," as used in the Bible, is really a technical term, applied to a part of Jerusalem, and to a *part only;* and not only so, but that its use *does not in any instance carry with it the implication of extensive area.*

The parallel passages, 2 Sam. v, 7, 9, and 1 Chron. xi, 5, 7, show that it was merely the *stronghold* (of Zion) or *fort* of the former passage; and the *castle* (of Zion) of the latter, all representing *one* word, in the original; which, on being captured by David was called by him the "City of David."

These passages would naturally imply a restricted area, rather than require an extensive one, and I think I am on firm ground in challenging proof of anything in either of the remaining passages of Scripture in which it is mentioned, which implies any increase of its requirements.

These references are numerous, but the bulk of them are merely statements that the Kings, &c., were buried there, as given at length in my note on "The Sepulchres of the Kings," &c., in the *Quarterly Statement* for 1882.

Besides the verses I have mentioned above, and those that are brought together on pages 267 and 268 of *Quarterly Statement*, 1882, I believe the "City of David" is mentioned *only* in the following places:—

2 Sam. vi, 10, and the parallel, 1 Chron. xiii, 13, record the failure to bring the Ark from Gibeon into the City of David, and its being placed in the house of Obed Edom instead.

Next, we have the completion of David's design, when the Ark was removed from the house of Obed Edom into the City of David, which is spoken of in 2 Sam. vi, 12, 16, and in 1 Chron. xv, 1, 29.

1 Kings iii, 1, states that Pharaoh's daughter was lodged in it by Solomon, and 1 Kings ix, 24, with the parallel verse, 2 Chron. viii, 11, mention her removal therefrom to her own "house."

The removal of the Ark from the "City of David" to Moriah is the subject of both 1 Kings viii, 1, and 2 Chron. v, 2, and the repair of its ramparts is the burden of 1 Kings xi, 27—a need which recurred later on, as mentioned in Isaiah xxii, 9, and 2 Chron. xxxii, 5.

The "City of David" is again spoken of in the 30th verse of the last-mentioned chapter, in connection with the alteration of the course of the water of Gihon, and the building of a wall round it by Manasseh is recorded in 2 Chron. xxxiii, 14.

There remain only two passages more where the term occurs, and these are in the account of the rebuilding of Jerusalem after the exile, viz., in Nehemiah iii, 15, and xii, 37.

In *none* of these cases is there any question of size involved, and certainly nothing to show that any more was ever included in the term than the *Fort*, which originally received the name. Moreover, as C. R. C. will hardly need to be reminded, the Hebrew word for city in this phrase does not imply a *walled* city, so that no argument for its extent can be found in the name itself (as seems to underlie the English word), though of course, as a *fortress*, it would have ramparts and walls, as we are expressly told that it had.

In conclusion, I trust that we shall soon find the idea exploded that the "City of David" of the Bible was either identical with Jerusalem at large or was necessarily of larger area than could be located on the hill now known as Ophel, where every topographical reference combines to place it.

H. B. S. W.

*August*, 1886.

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## THE "ROCK ALTAR" OF ZORAH.

HAVING read Captain Conder's note on the "Rock Altar" of Zorah (*Quarterly Statement*, October, 1886, p. 166), I shall feel obliged if you would permit the following description of it extracted and translated from a paper by Mr. Schick on "The Home of Samson" in the German Magazine, "Neueste Nachrichten aus dem Morgenlande," No. 2, Berlin, 1886, to appear in the pages of the next *Quarterly Statement*. I forward likewise by this mail a copy of the number of the above-named German periodical containing Mr. Schick's paper, p. 89–107.

On pp. 100 and 101, Mr. Schick says :—"On the declivity of the north-western hills, about 700 metres distant from and below the village of Surah" (Zorah), "there exists a regular rock altar within the bounds of the Artouf lands. It is in die-form, but decreasing in size towards the top in steps; the length and the breadth are each $3\frac{1}{4}$ metres. It rises about 2 metres out of the ground, and was hewn out of the rock in such a manner that its four corners point exactly to the four points of the compass. "On two" opposite "sides steps led up to a small platform, on which rises the altar table" (or slab) "in length and also in breadth 1·48 metres and 0·25 in height, but which has a portion 0·90 metre long and 0·37 broad cut away, probably for the standing place of the priest. The upper surface" (of the altar slab) "is horizontal, and furnished with round hollows of various sizes cut into the surface and connected by grooves.

"Only the upper steps have been preserved, the others have fallen off and lie in fragments near the altar in the ground. The altar stands in the

open field, but near a rocky ridge out of which it and the surrounding area have been hewn."

I would here take the liberty of interrupting Mr. Schick's description in order to remark that the result of the excavations round the base seem to show that the altar was not "hewn out of the rocky ridge," but that it is simply a huge limestone boulder, resting on a stratum of white marly rock, and does not appear to have been connected with the adjoining rocky ridge when hewn into altar-shape.

Since Captain Conder first suggested that it was the remnant of a quarry, I have frequently visited the spot, and though I have searched carefully I have not succeeded in finding any traces of the supposed quarry. I do not even think with Mr. Schick that the area surrounding the altar was "*hewn* out of the rocky ridge." That it may have been *broken* out I am willing to allow, but not that it was *hewn* in the sense of hewing with pick or chisel. But it is time to return to Mr. Schick's description.

He continues: "As we know from Judges xiii, 19, that Manoah actually offered his sacrifice upon a rock, one cannot go far astray if one supposes that this altar is the very same, either that it then existed as such, or, which appears more probable, that having in a certain measure become hallowed and consecrated by this event it was later on hewn into a formal altar to serve thereafter as a place of worship. It is certain that at the time of the apostasy, when the worship of high places was in its bloom, sacrificial feasts were often held here where the ascending smoke could be seen in the whole southern district at a distance of several hours."

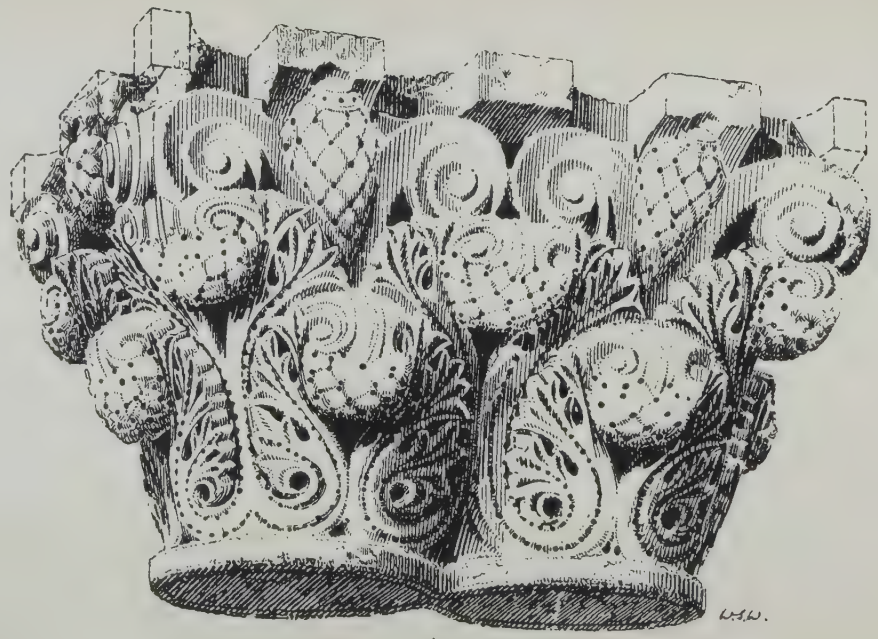
Thus far Mr. Schick, at whose expense the stones and soil round the monument were cleared away and the base laid bare by excavations.

I am glad that he as well as Dr. Chaplin agree with me in supposing it to be an altar, and I hope that some day not very far in the future Captain Conder will return to Palestine, and on visiting the spot be relieved of the "great difficulty he now feels in accepting it."

JAMES EDWARD HANAUER.

JERUSALEM, *November 27th*, 1886.

CAPITAL FOUND IN THE TEMPLE AREA.



W. S. Cattell & Co. Eng.

## BYZANTINE CAPITAL FOUND IN THE HARAM AREA.

The Committee have received a capital which has recently been found in some excavations at Jerusalem and saved from the lime-kiln. It was choked with lime and dust, but on being carefully cleaned appears now to be almost perfect, and the edges of the leaves, &c., as sharp as when they left the sculptor's hands. The material is a white marble slightly stained. The capital is a double one, over coupled columns, the horizontal line of the necking being continued through. The carving has the Corinthian abacus and volutes clearly indicated, the main features being bunches of grapes and flat leaves, with grapes in place of the curl of the leaf which is so prominent in mediæval capitals. The whole is very sharply cut and drilled in the true Byzantine style. The abacusis 19½ inches long, 10¾ inches broad, and 12¼ inches in height, and from centre to centre of column 9 inches, and it evidently formed part of a detached colonnade, as the carving is complete on all four sides. The drawing which faces this is very kindly presented to us by Mr. W. S. Weatherley.

There are several coupled columns and capitals in the building known as the Mosque of Omar in the south part of the Aksa, and there are also some in the front of the north porch to that mosque, these being of old work reused, as is plain from some of the bases being made up of finely carved capitals reversed. The carving of the capital just received is quite different from these, and Mr. P. Pullan (one of our best judges of Byzantine art) is decidedly of opinion that it is a work of the eighth or ninth century. Very probably it may have been carved by a Greek sculptor when the Aksa was nearly rebuilt and much altered, and again restored in the eighth and ninth centuries by Haroun al Raschid and his son Mamûn. I quite agree with Mr. Pullan.

As to the grandeur of this mosque, some quite unexpected relations have recently been given to us by the accounts in Makaddasi, an Arabic author of the tenth century, whose work has just been translated by Mr. Guy le Strange for the Palestine Pilgrims' Text Society, whose translation of Procopius, by Mr. Aubrey Stuart, was recently reviewed in the *Athenæum*.

A basket capital, pure Byzantine, nearly like those still remaining at the ruined colonnade in front of the Church of the Holy Sepulchre and those to the eastern colonnade of the Aksa, has within a short time been found in excavations north of the Damascus gate, and other discoveries may confidently be expected. A small piece of another capital has been brought home recently by Canon Liddon, and is now let into the wall of the chancel south aisle of St. Paul's Cathedral. It is the upper part of one of the volutes of a capital which was, apparently, of the same design as that sent to the Fund.

Hayter Lewis.

# MIDDOTH, OR THE MEASUREMENTS OF THE TEMPLE.

## With the Commentary of Rabbi Obadiah of Bartenora.

(*Continued.*)

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## CHAPTER II.

1. The mountain of the house was five hundred cubits by five hundred cubits.[1] Its greatest space was on the south, the second on the east,[2] the third on the north, the smallest on the west. That space which had the largest measurement was most used.

2. All who entered the mountain of the house entered on the right hand and went round and out on the left hand,[3] except one to whom something had happened, who went round to the left. "And what aileth thee that thou goest to the left?"[4] "Because I am in mourning," "May He who dwelleth in this house comfort thee." "Because I am excommunicate," "May He who dwelleth in this house put into their hearts that they may restore thee." The words of Rabbi Meyer. Rabbi Jose said to him, "thou hast made them *appear* as if they had transgressed against him in judgment,[5] but *what they said was*, "may He who dwelleth in this house put into thy heart that thou listen to the words of thy fellows and they shall restore thee."[6]

3. Inside of this[7] was the *soreg*[8] [or recticulated wall], ten hand-breadths high; and thirteen breaches were there which the Greek kings made. *The Jews* built them up again and ordained thirteen obeisances opposite

[1] Surrounded on all sides by a wall.

[2] That is to say, the distance from the wall of the mountain of the house to the wall of the court on the south side exceeded the distance which was between them on the eastern side; and the distance which was between them on the eastern side exceeded the distance which was between them on the northern side, and the northern *space was* greater than the western.

[3] As if those entering by the Huldah gates, which were on the right, went round by way of the gate Tadi.

[4] They asked him "what aileth thee, that thou goest to the left?" He said, "because I am mourning." They said, "may He who dwells in this house comfort thee."

[5] If they said so to him, it would appear that those, his colleagues, had perverted judgment, and that his excommunication was not according to the *halachah* [not according to the decision of the oral law].

[6] Since it was understood that he had done something not allowed by the law for which penance was necessary. The decision was according to Rabbi Jose.

[7] Inside the mountain of the house.

[8] A partition (or wall) made full of holes, like a bedstead netted with cords. It was made of long and short pieces of wood placed one upon another obliquely.

them.[9] Within this[10] was the *chel* [or rampart], ten cubits *wide*, and twelve steps were there,[11] the height of *each* step[12] half a cubit and the tread[13] half a cubit. All the steps which were there were half a cubit high and the tread half a cubit, except those of the porch.[14] All the gateways and gates which were there were twenty cubits high and ten cubits broad, except *that* of the porch.[15] All the gateways which were there had doors except that of the porch. All the gates that were there had lintels,[16] except the gate Tadi, where two stones inclined one upon another. All the gates which were there were covered with gold [literally, were changed to be of gold], except *the doors of* the gate Nicanor, because a miracle[17] happened to them, and some say because their brass glittered like gold.[18]

4. All the walls which were there[19] were high, except the eastern wall,[20] in order that the priest who burned the cow, standing on the top of the Mount of Olives,[21] might see straight through the doorway of the Temple at the time of sprinkling the blood.

[9] When one came opposite either of the breaches, he bowed himself, and acknowledged *with thankfulness* the destruction of the Greek kings.

[10] Within this reticulated wall was a vacant space of ten cubits, which was called *chel* (rampart).

[11] In order to go up thence into the court of the women.

[12] Each step was half a cubit higher than the adjoining one, and also the first step was half a cubit high from the floor.

[13] The breadth of the step, which was the place for the tread of the feet, half a cubit.

[14] Except the steps which were between the porch and the altar, which were not all thus, as is taught in Chapter III.

[15] It is taught in the following chapter that the height of *the porch* was forty cubits, and its breadth twenty.

[16] A stone resting upon the two side posts against which the door struck, שקופות, has the meaning of משקוף, "upper door post" (Exod. xii, 7). [Buxtorf derives the word שקוף from שקף, *percutere*, *pulsare*, "Quia a jauna subinde percutitus."]

[17] As is explained in the third chapter of *the treatise* "Yoma."

[18] Like gilded things (מזהיבות), whose appearance is like gold, so that it was not necessary to make them of gold.

[19] In all the buildings of the mountain of the house. They were very high, in order that all the gateways which were in them might be twenty cubits high, besides what was above the gateway.

[20] This was the lower *gate* at the foot of the mountain of the house.

[21] Har-Hammishcha: this is the Mount of Olives, which is before Jerusalem on the east. The face of the priest being towards the west he could see the door of the Temple over the top of the wall, through the gates which were within it, whilst sprinkling the blood, as it is written (Numb. xix, 4), "and sprinkle directly before the tabernacle of the congregation." And if the wall had been high, notwithstanding that the gates were all arranged one opposite the other, the gate of the mountain of the house opposite the gate of the court of the women, *that* of the court of the women opposite the gate of the great court, and